CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

General and Special Revelation
ADDISON H. LEITCH

The Conflict Over Special Revelation
H. D. McDONALD

Dilemmas of the Deep South Clergy
CHARLES M. PRESTWOOD, JR.

EDITORIAL:
The Predicament of Theology

A NEW SERIES
Basic Christian Doctrines
BY WORLD SCHOLARS

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★ Another major stride in CHRISTIANITY TODAY's contribution to the theology of the ministry is taken in a significant 44-essay series on *Basic Christian Doctrines*. The series is to appear regularly for two years. Introduced on the opposite page, the symposium by evangelical world scholars begins with Addison H. Leitch's presentation of general and special revelation, pages 18 and 19.

★ Akin to Dr. Leitch's essay inaugurating the series on doctrine is Dr. H. D. McDonald's "The Conflict over Special Revelation" (p. 4).

★ Dr. Edwin M. Good of Stanford University ventures a rebuttal to criticism of the Revised Standard Version of the Bible (p. 6).

★ Spiritualism is making a strong comeback with the help of contemporary interest in parapsychology, says Peter Fingesten, an associate professor at New York's Pace College (p. 23).

★ A Deep South clergyman describes the complex effects of the race problem upon churches and their leaders (p. 8).

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TO RECOVER A CROWN

"Theology: the Queen of the Sciences." For many today, such a concept is reminiscent of times when knighthood was in flower. The man on the street may have difficulty comprehending that doctrinal differences involved in "that crash of light over Europe" known as the Reformation played a mighty role in shaping the face of that continent. He cares little whether theology abdicated or was dethroned. He is more interested in the twentieth century monarch: natural science.

And natural science, or better, scientism, indeed seems regnant. But it wears its crown uneasily, its scepter twitches in a sweaty palm. For it threatens its dominion with destruction, its subjects with genocide. This is not out of character, for the youthful sovereign usurped the throne with a suddenness akin to violence. Indeed, of those performing the task of midwifery, of all the scientists and engineers produced by the human race, the majority are still alive. Their rushing flood of discoveries, by almost annihilating time and distance, has forced a reconstruction of geography. While the Industrial Revolution removed many of man's muscular burdens, the current swift extension of electronics data-processing techniques, coupled with automation, will relieve him of many mental and decision-making functions. The unfolding of scientific discovery has been greater this past century than in all the others put together, and the acceleration shows no sign of slackening.

All of this promises man a golden age, but it has brought him into an era of mortal peril. His ability to cope with new forces matures slowly and is hopelessly outdistanced by the remorseless pace of his monarch-captor. The new discoveries, applied to weaponry and timed to the ideological division of the world into two armed camps, have propelled him into a balance of terror, with no guarantee of stability.

There are scattered cries for some word from the old Queen, but many theologians speak in uncertain accents (see editorial, "The Predicament of Modern Theology"). Their faltering words are often muffled by the blast of rocketry and echo meaninglessly in a yawning chasm of disaster. The world hears no clear warning of doom or promise of regeneration.

In such an hour, CHRISTIANITY TODAY begins with this issue a series of studies of the great Bible doctrines, in the classical tradition of biblical and systematic theology. The world hungers for such. Sometimes it takes a scientist like R.C.A. Vice President Dr. Elmer W. Engstrom to remind mankind, as he did government officials recently, that we need to develop faith and wisdom "more nearly the equivalent of our technical prowess." These he finds in Christ.

Men outside of Christ are becoming more aware of their impotence. The illusory ideal of humanistic self-sufficiency is being seen more for what it is. But men cannot agree as to the proper source of aid. They seem lost in a never-ending war of ideas as they fight behind an armor of fluctuating notions which vanish with the polishing. Lacking are the transforming power of true doctrine, eternal principles, the certainty of a personal relationship with God.

What kind of God? Could evangelical theologians know whereof they speak as they tell us of the attributes of God? And what could have more thunderous relevance for the besetting uncertainties of our day than the providence of God? What of the enigma of man—his great capacity for good coupled with his stunning aptitude for evil? We have surely heard of God's image in man and also of man's fall, of his original sin. What is the present significance of these realities?

Explanations without solutions are surely inadequate. But how pale seem other messages beside the proclamation of Jesus Christ as Prophet, Priest, and King. How futile, solutions other than the gigantic Cross, its head reaching heaven, its foot piercing the bowels of hell, its arms encircling the world. How frustrating the quest for fullness of life apart from the emptiness of The Tomb. Where is there salvation apart from atonement? Where is completeness apart from mystical union with the Son of Man? Where is hope apart from faith? Where is satisfaction apart from justification? Where is purpose apart from sanctification? Where is confidence apart from assurance concerning the last things? And where is fellowship apart from God and his Christ?

But how may we know these matchless truths unless God tell us in ways we can understand and dare not evade? This is revelation. And it is at this point that Pittsburgh Seminary's Addison H. Leitch begins our pilgrimage back to Jerusalem, treading with sure step as he avoids the common pitfalls of sacrificing either general or special revelation. (*For BASIC CHRISTIAN DOCTRINES series, turn to pages 18 and 19.*)

The Conflict Over Special Revelation

H. D. McDONALD

For several decades the subject of special revelation has been focal in theological discussion. The basic issue, implied or stated, in recent theological structures is precisely the question, *how are we to understand God's specific self-disclosure?* Those who have rejected the historic evangelical position, with its *sola scriptura, sola fides, solus Christus,* despite varying degrees of dogmatism, betray an astonishing degree of fluctuation and hesitancy, gyratings and revisions.

Some have commended modern theology for its "dynamic" nature in contrast with the "static" doctrine of the "traditionalists." The emphasis on new "insights" into truth frequently recurs in modern theologies. But it is one thing to move, another to be sure where you are going. Much modern theology is restless and lacks a fixed center; it is on the march, but unsure of its destination.

It is difficult to describe some contemporary views on revelation with exactness, not only because these newer theological reconstructions insistently deny all finality but because of the delight expressed by exponents over the disagreements among each other. The basic differences between Barth and Brunner are well known. Brunner accused Barth of inconsistency. Although Barth professes to repudiate intellectualism in theology, his writings are vitiated, Brunner insists, by an unconscious philosophy which ends in biblical monism. Barth retorts that Brunner welcomes at the back door (in the form of general revelation) the intellectualism he has cast out at the front door. With both and between themselves Tillich and Niebuhr disagree. Tillich writes of the "many theological disputes" he has had with his "great friend" Niebuhr. Niebuhr maintains that an indebtedness to Greek intellectualistic thought was necessary so that Christianity might convincingly adapt itself to prevailing views. This was a missionary requisite. Tillich denies the legitimacy of this type of intellectualism and insists, in opposition, that Greek thought was not in fact rationalistic but "mystical." Brunner states that the label "neo-orthodox" is unfortunate and really inapplicable to Niebuhr since "there is nothing more unorthodox than the spiritual volcano Reinhold Niebuhr." He prefers therefore to call him a "radical-Protestant." Then there is Bultmann, the new monarch in the theological arena, who, according to Brunner, "thins out the Gospel too much." In the midst of such cross discussion, the student of contemporary theology must be forgiven if he finds agreement in high places hard to discover.

One thing, however, is certain. Behind these modern ideas of revelation stand a deliberate renunciation of the "traditional" doctrine and a departure from what the Church has from the first believed concerning special revelation. From time to time, assuredly, advocates of one or other of the current ideas seek to justify the newer position by claiming that theirs is the historic teaching of the Church. Such a claim, made by Gore in his day and by Hebert at the present, need not be taken seriously. To call their opponents "traditionalists" and then to castigate them as modern is, to say the least, very inconsistent.

As the late John Baillie says in the opening of his book *The Idea of Revelation in Recent Thought,* the fundamental question of all theological reconstructions is "What do we mean by revelation?" This, he says, "is a question to which much hard thinking and careful writing are being devoted in our time, and there is a general awareness among us that it is being answered in a way that sounds very different from traditional formulations."

THREE MODERN PRONGS

Broadly, those who take up positions opposed to "traditional formulations" fall into three groups. There are the older theological liberals, the neo-orthodox, and the modern Protestant radicals.

In some quarters a surprising number of thinkers adhere still to the first of these ideas. The view, deriving from Schleiermacher, puts emphasis upon the immanence of God and upon personal experience as the method of revelation and as the ground of religious authority. In the context of these notions God is

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sought in the depths of man's consciousness and he is regarded as the "near Ally," not as the "great Alien." In his fundamental nature, man is not cut off from the Infinite. Clouded and strained by man's folly and ignorance though the divine may be, yet it still subsists and persists. The native God-consciousness needs but to be awakened and then man will rise upon the steppingstones of his awakening self to heights divine.

This was the basic idea of which Schleiermacher was the father and liberal Protestantism the offspring. Schleiermacher proclaimed and liberal Protestantism reiterates the thrilling and tremendous possibility belonging to man as man, "of taking up the divine just as it did happen in Christ." This is religious experience: here are special revelation and religious authority. The Bible is demeaned into mere testimony to this human reality. It is a record of and a witness to religious experience as a continuing possibility. The Bible is a book of abiding value because herein is collected the evidence of man's growing experience of God and his progressive response to him. And of this experience Jesus is for us the supreme example and the chief inspiration. But to be so it must be the real Jesus, the genuine historic Figure, recovered from the debris of dogmatism under which the Church has buried him. It was found necessary therefore to reconstruct the gospel record and to discover the essential human character of the story whose genius for religion has been so creative and decisive for all following generations. It fell to Harnack to lead in this reconstruction. "The Christ that Harnack sees," said George Tyrrell, "looking back through nineteen centuries of Catholic darkness, is only the reflection of a Liberal Protestant face, seen at the bottom of a deep well."

Against such a view of revelation, the neo-orthodox entered the most vigorous protest. Brunner saw it as an attempt to get rid of the idea of special revelation by seeking to make all history revelational. It failed altogether to take account of the fact that Christianity is decisively connected "with a real event in time and space, which, so it affirms, is the unique, final revelation for time and eternity, and for the whole world" (*Mediator*, p. 30).

So neo-orthodoxy came with its message of sharp opposition to liberalism's attempt to build theology on human experience, even if designated as "religious" and "Christian" experience. In contrast, emphasis was placed upon the transcendence of God and his difference from man. He is the Wholly Other and there is no natural unity (says Barth especially) between God and man. The cult of the historic Jesus is therefore firmly repudiated. Special revelation is located in the Word of God, God the Son. It has nothing to do with a figure of human history. The revealing events are not "historical" happenings at all. They fall in the realm of *Geschichte* (which denotes that which is above history). Here, it is said, is the locale of revelation in which and for which the human Jesus has no significance. "Faith presupposes, as a matter of course, a priori, that the Jesus of history is not the same as the Christ of faith," says Brunner (*Mediator*, p. 184). Thus faith is not in the least concerned with critical investigation into the records. In fact, the most radical biblical criticism, of which Brunner is an ardent adherent, does not affect the issue in the slightest. Indeed, it may well be that the Synoptic Gospels do less than justice to the stark literal humanness of Jesus (cf. Barth, *Church Dogmatics*, Vol. I, Part 1, pp. 151 ff., 1955). "Not Christ after the flesh, the Christ who is tractable to historical and critical enquiry, but the Christ after the Spirit is the subject of revelation" (Camfield, *Revelation and the Holy Spirit*, p. 64).

We cannot enter into the implications of all this now. It could be shown that despite all their emphasis upon "objective" revelation the neo-orthodox have really returned to the Kierkegaardian subjectivity, a subjectivity which in their respective criticisms of Schleiermacher they have professed to renounce. And, eliminating the historical Jesus from account, they readily entertain the most radical critical conclusions regarding the gospel records. But they are left, it appears to us, with a Christ who merely has the "value" of God for us, since he is who he is by the interpretation of the Church. It is when I am "convinced in my conscience" that "Christ is the truth" that I can believe in the Scripture testimony to Christ (Brunner, *Dogmatics*, Vol. I, p. 110). The truth is, of course, that this repudiation of the historic Jesus is false and fatal. It is the whole Christ of the whole New Testament who is the source and the object of faith. Faith presupposes, as a matter of course, a priori, that the Jesus of history *is* the same as the Christ of faith.

Modern radical Protestantism, it seems to us, sets out from the neo-orthodox conclusion and develops into a "reconstruction" theory which is reactionary indeed. Bultmann (the Strauss of the twentieth century) arrives at what we may call a form of skeptical romanticism. We are told that we can now know almost nothing concerning the life and person of Jesus (*Jesus and the Word*, p. 8). The whole Gospel has come to us "legend-tinted," overlaid with ideas derived from a primitive supernaturalism. It is the task of theology today not be content with the neo-orthodox, superhistorical Christ but to reconstruct the whole by "demythologizing" the "myths." It is therefore maintained frankly, for example by Niebuhr, that such ideas as the Trinity are mere symbolic expressions, quite meaningless if read literally. Since it would be absurd to assert that the finite can be the infinite, we are told that Jesus was not really, literally divine. Only in a

"gnostic, symbolic" sense can it be said that he died and rose again.

The upshot of this line of thought is that we are left with a new form of humanism in which revelation seems to be nothing much more than the unveiling to man of the ultimate divinity of his own being. This seems to us to be the conclusion of Tillich's *Systematic Theology*, that is, if we understand him aright, or if he is really understandable at all. "Revelation," he tells us, "is the manifestation of what concerns us ultimately" (Vol. I, p. 110). Everything is a bearer to man of such a revelation when it seizes him as a "miracle" and as "ecstacy," thereby inducing an "elevation of heart." Of this reality Christianity is the profoundest "symbol." "A Christianity which does not assert that Jesus of Nazareth is sacrificed to Jesus as the Christ is just one more religion among many religions," he says. But this too is "symbolic"; indeed, 'tis "symbol" all. The term "Son of God" is a symbol; so, too, is the term "God"; but a symbol of what? That we are not really told.

It need hardly be said that for all this "reconstruction" there is no authority whatsoever. Having renounced the thesis that divine revelation contains truths, Bultmann, Tillich, and Niebuhr are left with no rational basis for theology. They have failed to observe, what seems to us so clear in the biblical record, that the knowledge of God which is discovered by experience is not a knowledge which could have arisen in experience. Man's encounter with God comes by way of the truth communicated to God's chosen prophets and apostles. The acts of God and the word of God are not two separable realities. God's acts are known only as they are interpreted by his word, and by his word we are brought into saving contact with his acts. Protestant radicalism has no objective Word of God, with the result that it flounders in the abyss of irrationalism and subjectivism. END

With All Its Faults

EDWIN M. GOOD

It is good to see the work of a frankly unrepentant liberal gracing the pages of CHRISTIANITY TODAY, and S. MacLean Gilmour is to be congratulated for his unhyphenated forthrightness ("A New 'Textus Receptus'?" Sept. 26 issue, pp. 6-10). It was high time that a responsible attack be launched on the Revised Standard Version. And as far as it goes, Professor Gilmour's attack is a responsible one, but it leaves some problems unsolved.

I take it that two points irritate Professor Gilmour. *1.* The National Council of Churches permits the making of exaggerated claims for the success of the RSV. 2. The RSV does not deserve to be what the National Council says it is. On the first point, we may agree. But the second point is hard to sort out of the first in Professor Gilmour's argument, and it is much the more important point.

Let me comment on Professor Gilmour's seven objections to "the claim that the RSV is (or ought to be) the English Bible of Protestant Christians."

1. It is true that in the past new revisions or translations of the Bible have taken time to make their way. Professor Gilmour's objection, then, seems to say that the RSV is not the Bible of Protestant Christianity because it has not had time to be. This is not an objection; it is a statement of purported fact. Professor Gilmour assumes that new revisions of the Bible *ought* to be slow to overcome previous versions. But this is something else again. If the RSV is, on the whole, an improvement, should we not rejoice if it makes its way quickly?

2. "The RSV is admittedly a provisional version." Surely. What version is not? I am disposed to doubt that we will ever have a "definitive translation." Professor Gilmour seems to think a definitive translation possible if we accomplish "the preparation of a really adequate Greek text of the New Testament" and (in parenthesis) "reconstructing a really adequate Hebrew and Aramaic text of the Old Testament." But these are staggering tasks! And if we must await the time when biblical scholars happen to come with all the right guesses in them, what will we do in the meantime on Sunday morning? *Every translation is provisional.* Between now and the time when (presumably

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in Heaven) all Christians can read Greek and Hebrew, we must be satisfied with the best English version we have.

3. Is the fact that the RSV is a product exclusively of North America really an objection? The real question is, what is the intrinsic worth of the translation? Perhaps a more adequate version will be possible only when an international committee of Protestant, Orthodox, and Roman Catholic scholars can be convened. But that probably *will* be in Heaven!

4. No one with any literary sense would deny that the language of the RSV does not have the stature of the KJV. I recoil particularly at that terribly uneuphonious "steadfast love." But the complaint here simply alleges, does it not, that the RSV committee did not go far enough in contemporizing the English. The force of this objection is really that the RSV is not the final translation. And, as I observed just now, no one has said that it is.

5. The KJV certainly has, as Professor Gilmour says, become an integral part of the English language. This does not render it sacrosanct. The KJV revisers intended that the Bible be available in the language of the people. Whether we like it or not, the language of the people today is not seventeenth century English. We simply do not "go unto our friends," saying, "Hast thou been even unto the ice-cream joint which is over against Main Street?" The perpetuation of that kind of diction as the distinctive language of Protestant Christianity when it is at its distinctive activity of worship goes only to wall off the life of faith from the street and the market place.

Furthermore, the fact that the hearing of the KJV produces an "atmosphere of worship" is totally irrelevant. If worship were simply a matter of atmosphere —and I am certain that it is not—there might be force to the argument. But I have seen too many "atmospheres of worship" generated by the KJV in which the understanding of the scriptural message was totally absent, and the worship no more profound than the calling up of conditioned spiritual reflexes in response to that for which we have "affection." I am not sure that we are supposed to have "affection" for the Bible at all. A sweet old lady accosted me one time at Union Seminary. "What are you working on?" she wanted to know. When I told her that I was working on Habakkuk, she said, "Oh, I'm very fond of Habakkuk." And the tone of her voice gave me to understand that she was precisely "fond" of him. Well, I'm not. He shakes me to my roots.

6. Here Professor Gilmour returns to the first point. Says he, the KJV outsells the RSV, and therefore the RSV is not the Bible of Protestantism. I happily accept that. But I keep recalling his earlier statement that the RSV "*should* not and hopefully *will* not become *the* Bible of the English-speaking world" (italics his). He really wants to say, then, that it will be a black day if the RSV ever outsells the KJV. I object to this. Surely the Greek text behind the RSV New Testament, eclectic though it may be, is a better text than that lying behind the KJV. We should not be satisfied with a lesser product if a better one is at hand.

7. I feel that Professor Gilmour's last objection is no different from the sixth. Again we say "Amen" to the assertion that official preference for the RSV does not mean grass-roots adoption of it. But again we must disagree with the reason why the statement is made.

I hope it is clear that I do not argue that the RSV is the best translation we could have. I am willing to grant many criticisms of it from all kinds of sources.

But I will not grant that because the RSV is not the perfect translation, it should not be used as it is being used. I hope it will be used even more. Why? I have already suggested some of the reasons. The RSV rests on a *better* reconstruction of the text than does the KJV. It is *closer* to an idiom "understanded of the people" than is the KJV. It is the work of a group of scholars representing a wide variety of denominations. Therefore it has a far greater claim to use in public worship than the Moffatt translation, referred to by Professor Gilmour. Moffatt's one-man job is a good and competent translation. But a translation is always also an interpretation. The one-man translations represent the honest convictions of a single scholar regarding the interpretation of the text. The committee translation, on the other hand, with all its faults (someone said that a camel is "a horse designed by a committee"), represents that submission of the individual scholar's convictions to the scrutiny of the Church which is the hallmark of genuine Christian scholarship. As the KJV in its day represented a consensus of Christian scholarship as to the meaning of the biblical text, the RSV in our day represents a consensus of Christian scholarship, a scholarship technically better equipped than the scholarship of the early seventeenth century.

The RSV is not, emphatically, the best possible translation. We may hope for a better one. But let us not expect too much; no translation of the Bible into English will ever be more than a provisional translation. The question we must ask of any translation is whether it is a good one. The RSV is a good one, in many ways demonstrably better than the KJV. The KJV may in some sense be "the noblest monument of English prose." To that we say: *1.* that many monuments belong in graveyards; 2. that the English prose of the seventeenth century is not alive in the twentieth; 3. that we may be sure that the revisers of the KJV committee fully expected, indeed hoped, that their work would be superseded. END

Dilemmas of Deep South Clergy

CHARLES M. PRESTWOOD, JR.

Of recent articles concerning the clergy of the Deep South, some have been instructive and informative, others have been neither. Even the most helpful of articles have shown little appreciation of the real situation that is faced by the clergy of the Deep South.

A historian who has devoted his life to the history of the South remarked recently that it was difficult for him to read the southern daily papers and remember that he was reading contemporary newspapers, so closely did they resemble papers of Richmond in 1844. Unless we appreciate the mood of the South in these days, we can hardly evaluate accurately the crisis facing the clergy there.

Both liberals and conservatives in the South are facing dilemmas that call for basic revaluation of ideas which in another generation seemed sound. It should not be assumed that the liberal is the only one meeting new and soul-searching problems amidst the bombings, boycotts, and court rulings. (It seems that most of the clergy of the Deep South are facing winds that put new parts in their hair.) As one who assumes that the clergy of the Deep South are no better and no worse than the other clergy of America, I should like to share some of the conclusions I have drawn from a study of the situation in Alabama, before the Deep South clergy are read out of the Church as "liberals who have no concept of sin" or as "hopeless mossbacks."

CHURCH AND STATE

The relationship of Church and State poses the most agonizing situation which the southern clergy of any theological stripe have to face. In their present attitudes toward the problem of Church and State, conservatives and liberals have switched camps. Fortresses formerly manned by the liberals are now defended by the conservatives. Ideas long considered hallowed by conservatives are now given new life by liberals, but for a different reason. Confusion is enhanced by the fact that the federal government and the local government are making demands of the citizens of the Deep South which are diametrically opposed. The federal government says to the South "integrate," and sends troops to show that it means business. State and local governments say "remain segregated," and send police to show that they mean business. Religion, which is theoretically a cohesive agent in a state, must now decide for whom it will be a cohesive agent.

Southern Baptist and other more conservative groups have long and ceaselessly advocated the absolute separation of Church and State, particularly as it relates to public education. Yet when the public schools were closed in Arkansas, it was the Southern Baptist churches that first allowed their church buildings to be used for schools. Although it seems that the Baptists have accepted no state money for their schools, they have accepted money which was in part raised by the pleas of state officials. Methodists, who have long defended the public schools, now find themselves, in Alabama at least, in the school business open to the public. Most clergy of the Deep South recognize that local church budgets and solicited gifts are not sufficient to operate good schools. Moreover, they recognize that the end of public schools in the South is a very real possibility. The natural reserve which the clergy feel about the church entering an area it has historically considered the domain of the state is intensified because they are aware that Roman Catholics in the South already have in operation schools that would take the Protestants years and millions of dollars to match. It seems, at least in theory, that any attempt to provide state funds for church schools would be opposed by every major Protestant group. Yet, so far as I know, there have been few if any significant protests from the clergy concerning the possibility of the church expanding its function in public education. Both traditionally and presently, the clergy of the Deep South have advocated the separation of Church and State. It seems that in these tense days there has been no significant change in sentiment, and yet the clergy face pressure from lay groups requesting the use of churches for schools—or, in other words, the assumption

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by the church of a function historically ascribed to the state. This is one dilemma the clergy of the Deep South face in their theoretical conception of the state.

CONCEPT OF LAW

Another perplexing problem for southern clergy is the necessity for change in the concept of law by both liberals and conservatives. Liberals who vigorously fought segregation when it was the "law of the land" are now pressing for integration on the ground that it is the "law of the land." Liberals who once opposed the use of the Justice Department to prevent unions are now in sympathy with the use of the Justice Department to bring about integration. Some who have disobeyed and encouraged others to disobey the draft laws are now commending to people the "law of the land." Furthermore, the plea to obey the law of the land is complicated in that the South faces two laws of the land—that of the federal government and that of the local government. Liberals are faced with the dilemma that their plea to obey the law of the land *per se* makes the claim of state laws as legitimate as the claims of federal government. Liberals also realize that violence is the order of the day if federal laws are to be enforced in the South. They seem increasingly aware that they have developed no concept of law to meet the present crisis, and yet they feel that the federal law has a claim on the South in the segregation-integration controversy.

When the conservatives have faced the problem of two laws that are diametrically opposed, they too have offered their allegiance without reference to a philosophy of law. Thus, without a philosophy of law, both liberal and conservative face a predicament when confronted by the necessity for practical decision in a section where the social core is being threatened.

PROFESSIONAL ASPIRATION

When an able man such as Representative Brooks Hays, congressman, and president of the Southern Baptist Convention, is defeated by a "write-in" vote by a man whose major qualification for office is his claim to be "an ardent segregationist," the situation indicates the professional insecurity that even moderates face in the political arena. The clergy's position is equally precarious. Men of every denomination have been forced to leave the South in recent months to find work in less tense areas. Not long ago, ministers of two of the largest congregations of their denomination, one a Methodist and the other a Presbyterian, were forced to leave Alabama because of their comments about segregation. An interracial group which only a short time ago had an attendance of 150, mostly clergy, is reported to have had at a recent meeting an attendance of ten, none of whom were white clergy. Though professional aspiration was only one factor involved in this decline in attendance, it seems to have been an important one.

One must realize that the background and education of many of the clergy of the Deep South make it impossible for them to compete at a significant level for pastorates in other parts of the country. Even those with superior education and ability do not qualify to join the caste of "conference jumpers." Marx had his Engels to support him and his family. Winstanley could rely upon his "diggers." Lilburne could count on the support of the small merchants of London. Martin Luther could rely upon the support of the princes. Martin Luther King can rely upon the Negroes of Montgomery and interested parties all over America. But the average minister of the Deep South would be forced to leave the ministry if he became "undesirable."

Many of the clergy of the South face the dilemma of providing for families acquired long before the present crisis precipitated. Therefore, it is a dilemma for those who both feel they should take part in the revolution but also have professional aspirations as well as the practical necessity of providing for a family.

The quest for professional security also poses acute problems for conservatives who sincerely believe that integration is not only undesirable but wrong. Many of them seem to feel that the freedom of the pulpit is threatened when clergy are punished for their preaching. And few who sympathize with segregation seem willing to use the pulpit to enhance their status. Conservatives face the problem of defending the freedom in the pulpit without being identified with integration.

INSTITUTIONAL MAINTENANCE

The recent failure of the two largest Presbyterian groups in America to unite, and the persistent efforts of southern churchmen to maintain the jurisdictional system in the Methodist Church, offer some indication of the deep-seated sympathy for segregation among southern clergy and laity. That the largest Baptist body in America is still labelled the Southern Baptist Convention further indicates this sympathy.

Clergymen of the Deep South are faced with the task of preaching the Gospel in such a climate and ministering to the people who compose the culture of the South. Furthermore, they face the task important in some circles, of adding members and raising money. Many of the clergy must maintain the church and yet preach a gospel which they feel has something to say about the social order. That they may have to choose between the church they love and the Gospel which called them poses a serious predicament for many.

Where there is tension, there is power. How the Deep South clergy will react in the face of these dilemmas, only God knows. END

Wintertime in European Theology

THE EDITOR

Last in a Series

German theology has not wholly lacked significant criticism of neo-orthodoxy. From a quite biblical perspective, such criticism strikes two blows: first, it deplores the theological deviation of the dialectical theologians, and second, it laments the evangelistic sterility resulting from their arbitrary conceptions of divine love. Largely, although not entirely, the burden of constructive theological criticism has been borne by the confessional churches; the evangelistic concern has been kept alive mainly, although not exclusively, by the German Evangelical Alliance.

THEOLOGICAL CRITICISM

We often forget that classic liberal theology never really enlisted an overwhelming number of the German clergy. Even before Barth, liberal theologians were a small minority, but a minority that wielded great influence, even among and over the "positive" theologians. The latter, in their support of the state church's *Bund von Thron und Altar,* unwittingly tended also to adopt liberalism's leading thesis, that religion is simply the crown of cultural life. In this ambiguous situation dialectical theology could voice a necessary criticism of both liberal and positive theologies.

Certain conservative forces have nonetheless exercised a long and significant influence to the right of Barth and Brunner. In university cities, of course, the prevalent theological fashion, whatever its mood, often comes swiftly to dominate the local ministerial outlook. But elsewhere the theological perspective of the German clergy often is quite diversified, and frequently more biblically oriented than ecumenical discussions indicate, and than contemporary analyses of theological trends acknowledge.

In the main, the Bible-centered emphasis reaches back to Philipp Spener (1635-1705) and August Francke (1663-1727), founders of the Pietistic movement. This emphasis was best carried forward by Johann Albrecht Bengel (1687-1752), who aimed to unite Pietism with scientific theology. Johann Tobias Beck (1804-1878), who sought to base all doctrine on the Bible, became probably the most important representative of this strictly biblical school of theology in the nineteenth century. Adolf Schlatter (1852-1938), who championed a Scripture-controlled point of view (even if sometimes shaded by personal notions), aggressively extended this tradition's influence.

Even in the heyday of twentieth century liberalism, the evangelical view was here and there vigorously championed. Theodore Zahn (1838-1933), spokesman for the conservatives in New Testament criticism, completed his great study of the New Testament Canon after retirement from Erlangen, regarded as Germany's conservative Lutheran faculty. Hermann Sasse, from 1933 to 1948 professor of church history, left Erlangen in theological protest and joined the Lutheran Free Church. One might also mention Wilhelm Oesch of Oberursel, whose *Theologischer Rundblick* ("Theological Review") has been directed against neo-orthodoxy and liberalism with equal force.

Grounded in such conservative history, pietistic clergymen have circumvented the dialectical and existential positions. Instinctively shying from critical theories, and relying directly upon biblical sources rather than upon contemporary theological conviction, small groups of devout believers maintain an existence in almost all denominations—in the so-called official or territorial churches no less than in the free churches.

Conservative theological leadership today comes less from Pietistic than from Lutheran and Reformed sources. At the present time Adolph Koeberle of Tuebingen, Ernst Kinder and Karl Rengstorf of Muenster, Edmund Schlink of Heidelberg, and Otto Weber of Goettingen, are among those influential in a conservative direction. While Helmut Thielicke of Hamburg is perhaps not as conservative in his views, his opposition to Barthianism nonetheless is well known, and he has taken an increasingly conservative course.

THE PIETISTIC MOOD

In many cases "the faithful remnant" in the Protestant churches has adopted a pietistic outlook alongside its simple devotion to the Bible. It is this remnant that retains a live concern for personal soul-winning and evangelism which contemporary theology seems to dissolve in many of the so-called "dogmatically alert" churches. These pietistic fellowships demand a "theology of decision" centering in biblical evangelism. The life of the Christian community is "immediately related to Christ and the Bible" as its source; a quite secondary role (and sometimes an attitude of disdain)

is reserved for schematic theology. It is held that the Church "lives by faith, not by theology," and that theology is "the product of faith."

The Pietists therefore think that, by constantly urging personal decision for Christ, they overcome the deviations from biblical doctrine of Barth, Brunner, and Bultmann before such influences register. But this deliverance is accomplished more by the Pietistic movement's theological isolationism than by its theological strength. The movement still perpetuates a tendency given it already in Spener's time—the shift of emphasis from orthodox doctrine to the practical life, from the objective validity of Christian revelation to the subjective conditions of regeneration. By their one-sided recognition and emphasis that regenerating faith in Christ and some serious doctrinal errors may co-exist side by side, some Pietists unwittingly tolerate the perversion of theology.

VIEWS OF THE BIBLE

In discussions of the theological presuppositions that now govern their preaching, German ministers soon disclose their dissatisfaction over any reduction of these tenets to the views of Barth, Brunner, or Bultmann. In German preaching as a whole, one finds greater loyalty to biblical teaching than might be expected either from the ecumenical dialogue, the theological standpoint of the divinity schools, or from current religious literature. For many Protestant clergymen, Karl Barth's word to a World Council of Churches conference in January, 1947, at Bossey, still bristles with relevance: "The ecumenical unity of the churches and of their theologians is either a truth or an illusion, according to whether or not they accept the authority of the Bible."

This is not to say that the German pulpit is consciously Bible-controlled; far from it. In fact, sometimes the clash with Bultmann no less than with Barth and Brunner is softened by a disposition to regard the modern scientific world-view as authoritative, and scriptural references to the cosmic order as fallible. That is, some Bible-preaching pastors simply assume that Scripture deals only with salvation and has no significance whatever for science. The legitimate emphasis that the authority of the Bible rests only on Jesus Christ himself is so twisted by others as to deprive the Bible as such of authoritative significance; the declaration *Thus saith the Scripture!* is used merely to introduce its "witness." In such circumstances, the uneasiness of the clergy over an emphatic *Thus saith the Lord!* is not surprising. While the emphasis of Martin Kahler (1835-1912) is reiterated that Holy Scripture has its authority as the *source* of the preaching through which the apostles founded the Church, the fact that Scripture also supplied an *authoritative basis* of their preaching is neglected. The plight of German theology and preaching alike relates directly to this compromise of an authoritative Bible.

Theological faculties attached to the universities provide scant support for the high theory of the Bible's divine inspiration still accorded considerable scholarly approval both in England and in America. For a high view of Scripture one must usually turn to seminaries of the German free churches or to Bible institutes sponsored mainly by American missions. Nonetheless, university professors outside the divinity faculties here and there may be ranked with the conservative forces in opposing higher criticism. From all fields of learning the German Inter-Varsity movement has banded together a company of biblically-oriented scholars firmly dedicated to evangelical positions.

THE BURDEN FOR EVANGELISM

The European continent is today in transition not only in theology but, equally urgent, in *evangelism*. Earlier in this century, evangelistic ministries had left a mark upon both the German state church and upon the free churches. Names like Fritz Binde (the socialist-atheist converted around 1900), Samuel Kellar, Jacok Vedder, Johannes Warns, Wilhelm Busch, and others are unknown to most Americans; it is such men, however, who have made signal evangelistic contributions to the religious life of the Continent.

The practical consequences of neo-orthodox theology are under searching scrutiny. Except for its courageous stand against National Socialism, for which the old liberalism lacked spiritual resources, the consequences of dialectical theology for both evangelism and social ethics in the main have been disappointing. In the social sphere, Barth's and Brunner's divergent views of the relationship of love and justice have led more to spirited debate over questions of law and order than to concerted action. Some technical discussions among élite lay leaders have grappled with theoretical aspects of the problem of social justice, but this hardly adds up to a demonstration of Christian social ethics in the practical arena.

DULLING THE URGENCY OF DECISION

In any event, the neo-orthodox approach to the social dilemma has not issued in a renewed sense of responsibility for evangelism by the Church. Barthian theology, with its universalistic tendency of viewing all men as already included in Christ, dissolves the necessity for personal decision as a condition of salvation. Simultaneously, Brunner's dogmatics, with its thesis of universal grace that creates a "second chance" of forgiveness after death, destroys the absolute necessity of receiving Christ in this life.

The secular press has commented that the spectacular mass interest in Evangelist Billy Graham's crusades

demonstrates the spiritual hunger of the multitudes. Of this vacuum many professional theologians and clergymen are only now becoming aware. Graham's proclamation of the utter indispensability of the new birth, and of this life as the only arena of decision for man's destiny in eternity, has rallied hundreds of thousands to a fresh hearing of the Gospel, has attracted many thousands in personal response to the call to repentance and faith, and is promoting a new sense of evangelistic urgency among the German clergy. While contemporary theologians pursue theological discussions at abstruse technical levels, promote a critical stance toward Scripture, and shape arbitrary conceptions of divine *agape,* countless German laborers, businessmen, housewives, and young people have heard the Gospel in simple New Testament dimensions and have experienced new life in Christ.

What happened in Graham's 1960 crusades in Switzerland and Germany was far more significant than the secular press could possibly proclaim. In Graham's Berlin meeting for students that attracted 25,000 young people, governmental leaders had evidence that German youth is searching the moral and religious dimension in new depth. Police in Hamburg, Germany's second city, night after night estimated an overflow congregation outside that equalled the capacity throng inside the huge crusade tent. No longer could the Protestant clergy shun the comments of laymen who deplored the aridity of the churches, and the unintelligibility of much preaching, as contrasted with the vitality of the crusades and the power of the simple Gospel to win the lost. As more or less of a permanent reservoir in the churches, the Graham crusades left behind thousands of soul-winners and counselors alive with spiritual concern.

CONCERN IN BOTH CAMPS

It was the loose-knit German Evangelical Alliance which carried much of the evangelistic burden for Germany. This movement has solidified evangelical forces while resisting the dissipating effect of theologically inclusive programs. One observer assesses the ecclesiastical situation thus: "The Ecumenical Movement tries to get the churches together; the Evangelical Alliance tries to get the believers together." Its leaders describe the Alliance as "a unity of the awakened Christians who believe in John 3:3." It was this Alliance, without benefit of structural organization or salaried staff, that invited Graham to Germany for the 1960 crusades. Three of the movement's leaders in fact pledged themselves personally to cover the 600,000 marks required to underwrite the huge tents for the meetings. Success of the 1960 crusades, however, disclosed far more than simply surprise of the territorial churches over the vitality of the Alliance. Evident was a growing burden for evangelism by "second generation" clergy who are more and more convinced that baptism and confirmation as outward acts are not determinate for Christian identification. As a result, the debate over the necessity for evangelistic decision does far more than simply demarcate the free from the territorial churches, for evangelistic concern now runs through both groups. The 1960 Graham crusades, in fact, had strategic personal support even at the bishops' level in the territorial churches, including Bishop Hanns Lilje and Bishop Otto Dibelius.

THE THEOLOGY OF EVANGELISM

The need for a theology of evangelism, or put another way, for a genuinely and thoroughly evangelical theology, stems from the crisis facing evangelism in Germany. The emphasis on personal decision finds resistance for diverse reasons. Even where arbitrary views of *agape* are not propounded, some ministers regard the call to open or public decision as objectionably weighted with emotional appeal; or as schematizing religious decision too much in accord with mass techniques; or as ignoring the invisibility of faith and thereby inviting to potentially harmful psychological response.

Doubtless such objections can be leveled also against other types of evangelism, and even against *evangelism* as such, if not against fervent preaching. Most evangelists do not, however, insist that mass evangelism is the only or even the best means of soul-winning. Rather they declare that lack of local church evangelism has made mass evangelism necessary. At long last, even the World Council of Churches has recognized mass evangelism as legitimate. Where evangelism is absent at the local level, the impression can only grow that objections spring not merely from a criticism of *mass* evangelism, but from a lack of enthusiasm for *evangelism* as a whole. The liberal theology of the forepart of the century shaped a distrust of regeneration as a social change agent, and the reliance instead on political dynamisms has carried over into some expressions of neo-orthodoxy.

Whatever potential dangers may accompany any form of organized soul-winning, multitudes unquestionably are finding Christ through the avenue of mass evangelism. A hunger to make open commitment to Christ exists among many persons now denied such opportunity in their local church services. Lost in throngs and masses, the modern man looks to the Church both to sharpen his sense of personal responsibility and to confront him with the necessity for personal decision. Is it too much to expect the Church to provide opportunity for such decision? In the aftermath of the 1960 Graham crusades, many German ministers are asking this very question. END

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CHANGE OF MIND

We are pleased to announce a symposium of significance. Three noteworthy correspondents reply to the query, "How has your mind changed in the last ten years?" This sampling is unique, since inquiries of this sort are usually made at the end of a calendar decade. Our correspondents, however, go on changing their minds year in and year out, and they had no objection to surveying an odd decade.

Several women were included in our query, but they did not find the question significant. The exercise of the feminine prerogative in mind-changing makes a decade an inappropriate measure.

PROFESSOR GRUNDGELEHRT:

The past decade marks the fifth Copernican revolution in my thought. The tenth book of volume three of my *Summa Contra Theologiam* introduces a new moment which is my last word and therefore also my first word. Without describing the potentiation of the dialectic which unfolds this position, I can only say that I have broken decisively with the last traces of Neogrundgelehrtianism. My total work must now be understood as my *Nein!* to Grundgelehrtian speculation. (cf. footnote 423, pp. 7-206).

DR. EUGENE IVY:

Your intriguing question suggests a glacial intellect, whose movement must be measured in decades. To be frank, I have no idea now what ideas I had ten years ago. Indeed, that may have been my depth-analysis period when I was immersed in a stream of unconsciousness and had no *ideas* whatever. In any case change is the one constant for an open, liberal mind. During the last ten days, for example, I have come to see the limitations of any rigid or doctrinaire approach to intrapersonal relations. Never again will I attempt small group dynamics with the Ladies' Aid. Fresh from that experience, I have also reappraised the place of permissiveness in child training. Just last night I spanked Gene for the first time. Of course my basic commitment has not changed. In relation to the shifting ecclesiastical scene I have found it helpful to describe myself as either a conservative liberal or a liberal conservative, but my conviction as to the ultimacy of the absolute has been unwavering.

SENATOR B. B. FUDDLE:

In ten years my platform has grown with America. My campaign promises have kept pace with the inflationary spiral, and they are as good today as the day they were first made. My mind has not changed on a single issue affecting my constituents and their votes. The only change on my record was made this month. My name is now Brian Bannon McFuddle, my tribute to America's Irish heritage. EUTYCHUS

BULTMANN IN THE WINTER

I have recommended your "Wintertime" series as the best analysis of neo-orthodoxy . . . I have read in recent times and as the best demonstration why it cannot preserve conservative theology.

Concordia Seminary J. T. MUELLER
St. Louis, Mo.

Your stimulating editorial "Has Winter Come Again" reminded me that in an address to the Baptist clergy of Washington three or four years back I suggested that a basic simplification of trends had occurred in American theology in the past decade or so. Two trends, I went on, were now manifest and were in process of attracting to them and assimilating various schools and views. One was neo-fundamentalism and the other a post-Barthian species of existentialism.

To a considerable degree biblical problems are reflected in both of these main currents, though philosophical factors, especially the issue of how we encounter the Divine, are not without influence in the latter case. The two leading theologians of our generation in this country, Reinhold Niebuhr and Paul Tillich, were never Barthians and there is considerable question as to how accurately the term neo-orthodox applies to them. In many respects they seem to have been rather exponents of *neo-liberalism*. Yet they have raised for theology in the liberal orbit the relevance of ancient and classic doctrines from the standpoint of meaning and experience.

This is the drive of theological existentialism as it is popularized increasingly in American pulpits and in the dialogues of discussion and conversation. It becomes a new version of religious experientialism. The defect and peril of this approach to Christian truth, as you recognize, lie in what it does to the central reality of the Bible and the Christian Gospel which is the living God active both in history and in personal address to individual men and women. . . .

CHARLES WESLEY LOWRY
American Theological Society Treasurer
Washington, D. C.

Bultmann's effort to get rid of biblical supernaturalism is due to a corrupting of his mind by European naturalistic philosophy. HAROLD PAUL SLOAN
Browns Mills, N. J.

With "Bultmann as King" we are nearing the final bankruptcy of the liberal, the neo-orthodox and the neo-liberal scholarship of theology. One thing is sure, only a genuine revived supernatural Protestantism will be able to stem the tide of world-sweeping "hard-fisted naturalism of Communism ideology."

PETER F. WALL
Faith Community Church
Palmdale, Calif.

Bultmann appeared already in 1953 to be attracting more attention than Brunner and even than Barth in Germany. I personally suspect, with von Balthazar, that this is temporary, and that Bultmann's radical de-supernaturalizing of Christianity will not, over the long haul, be the theology of this era.

Calvin College LEWIS B. SMEDES
Grand Rapids, Mich.

Your remarks on Bultmann remind me of the quatrain, originally from some British source, quoted several years ago in *Time*:

"Hark!" the herald angels sing;
"Bultmann is the coming thing!"
At least they would if he had not
Demythologized the lot.

EDWARD A. JOHNSON
Dongola Lutheran Parish, U.L.C.A.
Dongola, Ill.

"Evangelical" does not mean conservative, orthodox, Bible-centered, fundamental, or any of the other meanings you persist in giving it. It is not synonymous to peculiar strains of (*Cont'd on p. 32*)

Bible Book of the Month

TITUS

THE EPISTLE TO TITUS is one of the Pastoral Epistles, a name first used of the letters to Timothy and Titus by D. N. Berdot in 1703 and later popularized by Paul Anton of Halle in 1726. The appropriateness of the name has been debated by New Testament scholars, but its essential usefulness to denote the contents of these Epistles is evident.

AUTHORSHIP

Titus shares in the major problem common to the Pastorals, namely, authenticity. Until the time of Schleiermacher (1807) the Pauline authorship of these letters was universally recognized by the Church. True, Marcion rejected them, but that was to be expected because of his dogmatic presuppositions. The Chester Beatty papyrus (p. 46, third century) does not contain them, but since both the beginning and ending of this codex are not extant, no certain conclusions can be drawn from their exclusion.

Since Schleiermacher's day the rejection of the Pauline authorship has been along the following lines: (1) doctrinal: the theology of the Pastorals is post-Pauline; (2) historical: the events of the Pastorals cannot be fitted into the life of Paul; (3) ecclesiastical: the church organization revealed in these letters is too advanced for Paul's time; (4) linguistic: the vocabulary and style of the Pastorals are not Paul's. It is not within the scope of this article to discuss all of these objections (the interested reader should consult the commentaries of Simpson and Guthrie). Since, however, the linguistic argument is the weightiest, a word about it is in order. It was Schleiermacher who first openly denied the authenticity of the Pastorals on linguistic bases. He was followed by other scholars, the most influential of whom was P. N. Harrison. His now famous, *The Problem of the Pastorals* (1921), persuaded many New Testament scholars who had previously refused to go along with Schleiermacher.

Harrison's basic contention was that the vocabulary and style of these epistles are more like the writings of the late first and early second century Apostolic Fathers and Apologists than Paul's authentic letters. Harrison could not, however, deny the true Pauline ring of some of the passages in the Pastorals (e.g., II Tim. 4 and references to certain personages) and thus concluded that the Pastorals were written by a second century Paulinist who had in his possession certain fragments of letters written by Paul to Timothy and Titus.

Harrison's theory has come under rigorous examination and, although it has enjoyed wide acceptance, has been rejected by scholars of as widely differing backgrounds as Guthrie, Jeremias, Behm, and de Zwaan. His rather arbitrary statistical methods in particular have drawn fire from his critics. Indeed, there is serious question whether *any valid results* can be achieved from statistical vocabulary studies involving documents as brief as the Pastorals. Metzger (*Expository Times*, LXX, p. 94) calls attention to the statistical studies of G. U. Yule who contends that a treatise must be at least ten thousand words long to form a solid basis for statistical analysis. The Pastorals, of course, contain far less words than that. The case against the authenticity of the Pastorals is a long way from being closed.

TITUS

No mention is made of Titus in Acts (was he Luke's brother?), but a few scattered references to him occur in the Epistles of Paul, especially II Corinthians. Titus was a Gentile (Gal. 2:3) and probably a spiritual son of Paul (Titus 1:4). He was in the company of Barnabas and Paul when they made their "famine visit" to Jerusalem (Gal. 2:3). The next explicit reference to him is during Paul's three-year stay at Ephesus. He may have been the bearer of I Corinthians, and, even more likely, of Paul's "severe letter" to that church. It is clear that Paul had sent Titus to Corinth about matters which were of deep concern to him and had arranged to meet him at Troas (II Cor. 2:13). When Titus did not appear, Paul traveled on into Macedonia. It was there that he met Titus and with great relief heard the good news that the worst of the trouble was over at Corinth (II Cor. 7:6, 13, 14). Titus, accompanied by two other brethren, was the bearer of II Corinthians (II Cor. 8:23) and was given the responsibility of making arrangements for the collection in Corinth (II Cor. 8:6, 16, 17). Nothing more is heard of Titus until the interval between Paul's Roman imprisonments. From Crete, where he was engaged in the organization of the churches, he was summoned to Nicopolis (Titus 3:12). From Nicopolis he probably went to Dalmatia (II Tim. 4:10).

HISTORICAL SITUATION

Paul had been on the Island of Crete and had left Titus behind to "amend what was defective" (1:5) and to complete the organization of the churches. At the time of writing he is apparently on his travels. With him are Artemas, Tychicus, Zenas, and Apollos. The former two are being sent by Paul to Crete to relieve Titus of his work there, while the latter two—the probable bearers of the letter—are commencing a journey which would bring them past Crete. The purpose of the letter is to give Titus instructions in his ministerial work and to prepare him to join Paul at Nicopolis.

Manifestly it is impossible to fit Paul's historical situation as revealed here into the history recorded in Acts. The only adequate solution is to posit two imprisonments with a period of freedom in between.

The probable date is *circa* A.D. 63. There is no indication of the place from which the letter was written. Macedonia is suggested by some. This would be consistent with Paul's plan to winter at Nicopolis. Others suggest Corinth. Apollos—if this is the same person as the one mentioned in Titus—had been in Corinth (Acts 19:1) and was originally from Alexandria (Acts 18:24). Crete lies in a direct line between Corinth and Alexandria.

OUTLINE

I. Salutation 1:1-4.
II. The Appointment of Elders and Their Qualifications 1:5-10.
III. False Teachers 1:11-16.
IV. Christian Living 2:1-10.
  A. Older People 2:1-3.
  B. Younger People 2:4-8.
  C. Slaves 2:9, 10.
V. The Theological Grounds for Christian Living 2:11-15.
VI. The Christian and Those Outside 3:1-7.
VII. Closing Injunctions 3:8-11.
VIII. Personal Requests 3:12-15.

CONTENTS

The Epistles to Titus reveals the following emphases:

1. High standards for church leaders. Paul had not stayed long enough on the Island of Crete to complete the organization of the churches. This responsi-

bility thus fell into Titus' hands. He is instructed to appoint in every town, elders (a term synonymous with "bishops," compare 1:5 with 1:7) who must meet certain spiritual standards (1:6-8). This was all the more important because Cretans had notorious reputations (1:12). The list of qualifications parallels the one found in I Timothy 3:1-7, with a few divergences. The standards are high, as the words "blameless," "upright," "holy," and "self-controlled" indicate.

Paul singles out Titus himself in 2:7 and reminds him that he too must show himself in all respects "a model of good deeds." With church leadership goes exemplary conduct.

In addition to good moral character, elders are to have a good grasp of Christian doctrine, both for the purpose of instructing believers and of confuting false teachers (1:10). Paul insists that the leadership of the church must be both spiritually and theologicaly sound.

2. *Sound doctrine.* The importance of sound doctrine arises out of the presence of false teachers in the churches of Crete. That the influence of these was widespread is indicated by Paul's statement in 1:11: "they are upsetting whole families."

Whatever precisely its nature, the false teaching against which Paul addresses himself had a strong Jewish element in it. He speaks of the "circumcision party" (1:10), "Jewish myths" (1:14), and "quarrels over the law" (3:9). The false teachers are described as "insubordinate men, empty talkers, and deceivers" (1:10) who are teaching for "base gain what they have no right to teach" (1:11). The seriousness of the situation is underscored by Paul's quotation of Epimenides' evaluation of Cretan character: "liars, evil beasts, lazy gluttons" (1:12)—an evaluation confirmed by the Greek verb *cretizein* which means "to lie." Paul himself, apparently by personal experience, also confirms Epimenides' judgment of Cretans (1:13).

Vigorous action is suggested against these false teachers. They must be silenced (1:11): Paul does not specify how, but presumably by the teaching of sound doctrine (1:9). They are to be rebuked (1:13), and if one of their number does not respond after being admonished once or twice, Titus is to have "nothing more to do with him" (3:10).

The Epistle to Titus reveals with what great concern Paul viewed false teaching in the church and how anxious he was for sound doctrine. The modern church would do well to emulate Paul in these matters. A. M. Hunter writes: "It is easy to make jokes about 'sound doctrine' and to poke fun at the ultra-orthodox. But in a world like ours where so many non-Christian philosophies compete for men's allegiance and so many attempts are made to undermine the Faith, who can deny the need for 'sound doctrine'?" (*Introducing the New Testament,* p. 155).

3. *Practical Christian living.* In contrast to the disobedient and detestable lives of the false teachers, Christians are exhorted to practice good deeds. Paul's exhortations are addressed to various groups in the churches. Older men are to reveal special qualities of Christian living consistent with age and experience (2:2). Older women are to assume the responsibilities that attend their new position in the Gospel. These include the proper instruction of the younger women who might be tempted to take advantage of their new-found freedom and bring discredit to the Faith (2:3-5). To younger men Paul has but one exhortation: "control yourselves" (2:6). Slaves are to accept their lot, work hard, be honest and loyal. By so doing they adorn (*kosmein*—a word used of the setting of a jewel) the doctrine of God (2:9, 10). Exemplary living, even on the part of a slave, enhances the Gospel.

Paul's instructions to Christians in their relationship to those outside is given in 3:1, 2. The teaching is similar to that found in Romans 13, namely, the Christian is to submit to and obey the authorities in a spirit of gentleness and courtesy.

Paul's attitude in the whole area of Christian living is summarized in 3:8: "I desire you to insist on these things, so that they who have believed in God may be careful to apply themselves to good deeds."

Ethics, however, must have a theological basis. There is a close and inseparable relationship between right living and right believing, between ethics and theology. This Paul stresses in a classic passage on the grace of God (2:11-14). God's grace which brings salvation is the pre-requisite to godly living. It teaches the Christian discipleship and affords him the "blessed hope" (assurance, not mere wish) of the coming of Jesus Christ. It was the purpose of Christ's redemptive work to create a people cleansed of sin and zealous for good works.

LITERATURE

The best most recent commentaries on Titus (these treat of the other two Pastorals also) are by E. K. Simpson (1954) and D. Guthrie (1957). The former is based on the Greek text and brings to bear much classical learning to the exegesis of the text. The latter is one of the almost uniformly excellent commentaries in the Tyndale Series and is particularly valuable for its discussion of Harrison's views. Of the older commentaries Fairbairn (1874), a little known work, Plummer in the *Expositor's Bible* (1888), Bernard in the *Cambridge Greek Testament* (1899), Parry (1920), and Lock in the *International Critical Commentary* (1924) are all valuable. Harrison, *The Problem of the Pastorals* (1921), Scott in the *Moffatt New Testament Commentary* (1936), and Gealy in *The Interpreter's Bible* (1955) all deny the Pauline authorship. Recently two significant articles on the bearing of the linguistic phenomena of the Pastorals to the problem of authorship have appeared: Bruce Metzger's "A Reconsideration of Certain Arguments Against the Pauline Authorship of the Pastoral Epistles," *Expository Times,* LXX (Dec. 1958), pp. 91-94, and K. Grayston's and G. Herdan's "The Authorship of the Pastorals in the Light of Statistical Linguistics," *New Testament Studies,* VI (Oct. 1959), pp. 1-15.

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THE SUPREME QUESTION

AMONG THE STRANGEST of all phenomena is that life's most important question is so rarely asked. Even among the unregenerate, it would seem that circumstances should make them stop and ask themselves the question. But that there should be comparative silence in the Christian Church on so important a matter is a staggering enigma!

¶ The question is: *"Where will I spend eternity?"*

In view of the fact that the Church has the answer, why do we so rarely hear this question asked us from the pulpit?

Confronted with the inevitability of death, with its visible effect all around us—in the slowly moving funeral processions, in the newspaper obituary notices, in the experiences of every home, in the stories of violence or the slow toll of disease recounted for us daily—why is the question of questions so infrequently heard? Is it because the query is *foolish?* —Only to those whose hearts are insensitive to the eternal.

Trivial?—Only to those who live in a realm little removed from the lower animals.

Unimportant?—Only to those who fail to understand man and his need of God's redeeming love.

Unasked?—Only by those whose hearts and minds have been blinded by the god of this world.

Neglected?—Yes, by pulpits and individual Christians on every hand.

Rejected as lacking relevance?—Yes, but only by those who have believed "another gospel," who ignore the clear teachings of Holy Scripture, and who have envisioned for themselves and for others a man-made device to bridge the chasm which Abraham spoke of in our Lord's parable: "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

Let us suppose that from every pulpit in America there should come a message on the same day, "Where Will You Spend Eternity?" What a shock might result, what consternation caused in some minds, what searching for the answer on the part of many!

The calendar of every denomination is filled with different "days." Almost every Sunday commemorates some anniversary, the stressing of a particular cause, even the glorification and undergirding of some secular movements.

What would happen if every church would set aside one Sunday a year to preach on the most vital of all questions: "Where Will You Spend Eternity?"

What would happen if in *many* sermons during the year the all-important question was raised, even if only by inference?

There are so many aspects and implications involved in this question that they stagger the imagination. But this is not an imaginary problem. Nor should it be permitted to fall into the realm of human speculation.

¶ Some years ago the writer had his first of two coronary episodes. It was an experience for which he is deeply thankful. Confronted then (and constantly since) with the most important of all questions, he knew where he would spend eternity, and he knew who had made this possible.

When one is face to face with the reality and inevitability of death, things should assume their proper perspective, for it is this world which distorts and the next which brings this life and eternity into focus.

Here we are confronted with the vital versus the trivial: the spirit as compared with the flesh, the things which are unseen in relation to the tawdry things that are seen.

Again it may be asked why, in view of the eternal import of the matter, so little is ever said about it. Even more amazing is the somber fact that within the Christian Church the overwhelming emphasis is on secondary things, on programs which can never be properly implemented until participants have met the issue of the eternal.

One of the most familiar passages in the New Testament is our Lord's parable of the Prodigal. Suppose that in the case of the Prodigal son emphasis had been on renovating the "far country," on disinfecting and perfuming the swine, on providing a banquet for the wayward boy, or making him comfortable and happy where he was?

Yet that is what today's church too often tries to do. Rather than bring the sinner back to his Heavenly Father through faith in the Lord Jesus Christ, we spend so much time trying to make him comfortable and happy in a dying world order—yes, and in trying to make him *act* like a Christian.

This unfortunate situation is the result of ignorance, unbelief, neglect, or personal timidity. Why should we hesitate to ask an unsaved friend or acquaintance: "Where will you spend eternity?" Yet we hesitate often because we ourselves have a lingering uncertainty about it.

Once the question is settled, all other things begin to fall into their rightful place. The fear of death is no longer with us. Christ becomes a living reality and we can look forward with joy to being in his presence. Prayer becomes a matter of supreme practicality, a form of spiritual respiration which diffuses into our hearts the oxygen of divine companionship. The Bible becomes a living Book to us which speaks to our hearts and minds and makes us sensitive to God's love, will, and purpose.

In addition, those persons with whom we come in daily contact realize that we have a hope from which nothing can separate us. Paul's affirmation becomes a living reality, and we *know* all things are working together for our good because we love God and are his.

¶ One of the most pitiful sights the writer ever saw was an old man, on the verge of death, studying and gloating over a long list of stocks and bonds which he owned and commenting gleefully on their increase in value since he had first purchased them.

"How much did he leave?" is a question we frequently hear. There is but one answer—"All"—but we are tempted to evaluate men by their wealth and remember them by their achievements.

But the Christian approach is as different as death from life, for it is *eternal life* which Christ came to give to all who believe in him. Even success in a good cause is secondary. Some of our Lord's disciples returned from a missionary journey gloating over the fact that even the evil spirits were subject to them through His name.

To the exuberant disciples our Lord replied: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

It is true that a Christian should not set his mind on eternity and forget or ignore his earthly duties. But the gateway to Christianity is the narrow door of faith in the Son of God, and the vital question is never answered rightly until we know him whom to know is life eternal.

L. NELSON BELL

Basic Christian Doctrines: 1.

General Revelation and Special Revelation

It is the psalmist who sings "The Heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, their voice is not heard." Men have known these things for generations. They have gloried in the glory of a God who manifests himself in his wonderous works. No speech nor language is spoken, it is not in the words of Greek or Hebrew or German or English; yet every day speaks and every night shows knowledge. The apostle adds in a later day "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse. . . ." Psalmist and apostle declare what no man can deny, that there is a God who can be known through his works and when we refuse to see him there, we are without excuse.

Such knowledge of God forced on us by the world around us has been recognized and accepted by believers in every generation. In some fashion it is the approach of Plato as he moves level upon level to his supreme Idea, an idea, which according to Plato's thinking, necessarily has moral qualities which can be defined as an Ideal. In some fashion it is the approach of Aristotle as his system carries us from utter matter to perfect form or from the inanimate world to the high reaches of the Unmoved Mover. More specifically, in the Christian tradition, men have discovered in the world around them "proofs" for God, reasons for faith, necessities for believing, and, at least, in the direction of their thinking, they have been forced toward some knowledge of God. Arguments for the existence of God and in support of the nature of God are very old ones. They have been subjected to much criticism and therefore to considerable refinement in the history of thought. In spite of such criticism, however, they keep cropping up in one form or another, one argument, or one way of stating the argument, appealing to one generation more than to another; but none of the arguments ever quite disappears. That these arguments keep reviving is probably a reason for their fundamental strength; men feel under some duress to define what they know must be true about God from the evidence of the external world.

¶ *From Effects to their Cause.* Keeping in mind that these arguments say something about God's attributes as well as giving reasons for his existence, we are justified in using them as supports in natural theology for our knowledge of God. In general, the arguments move under at least four titles: The Cosmological, The Teleological, The Anthropological, and The Ontological. These arguments all allow somewhat the same scheme, namely that an effect must have a cause equal to or greater than the effect itself. In the general scheme of things you cannot get something from nothing and, surely, one can observe a great deal of something in the world of nature; the question is, therefore, what is "the source, the support, and the end" of all these things about us? What is the explanation of their existence?

The easiest argument is *The Cosmological.* It argues from the existence of the Cosmos, the universe, what C. S. Lewis calls "the whole show." Man does not need to be either clever or subtle merely to wonder about the world around him. How can one account for all these things he sees and experiences—the birds, the rocks, the trees and the stars in their courses. This first argument in "natural" theology finds us unable to escape the belief that back of all this cosmos there is some thing or some one equal to bringing into existence (by what method we need not argue here) the universe within us, around us and above us.

The Teleological argument is more reflective regarding the universe. Here our interest is focused on design and purpose as we discover the amazing intricacy with which all things are interlocked as if united in some grand mutual interdependancy, some basic design. These interlocked designs and purposes point to a designer, some intelligence with creative purpose. There are no isolated data, there is no item so small that it is not somehow interrelated with every possible other thing. Nothing ever "just happens." You can never really say of anything that "it doesn't really matter." Butler in his *Analogy,* Paley in his *Evidences* and in these latter days F. R. Tennant in his *Philosophical Theology* found this argument from design almost conclusive for the existence and the nature of God.

In his master work, *Nature, Man and God,* William Temple sets himself to examine the world of nature only to discover that nature includes man and that nature and man together point us to God. In some such fashion *The Anthropological* argument grows out of the Teleological argument, for nothing points more clearly to intelligence and design than the fact of man himself, man who is able to understand the design and to appreciate the designer. But beyond this is man as person. Man as a person has what we call personality. Will anyone seriously argue that personality can arise from some impersonal source? Will anyone seriously support accidents or material or both as sufficient to account for all the wonders in man? Since man is so creative himself, was the ground of his existence uncreative? Thus the argument runs. We cannot get something from nothing; we have something personal in man; we cannot believe that this personal end-product comes from impersonal sources.

The Ontological argument points to perfection or more exactly to the idea of perfection which we find inescapable in our ways of thought. To use our thinking about God as an example, how is it possible for us to talk about the perfections of God without some idea of perfection as a point of reference. Yet we are imperfect ourselves, we think imperfectly, we are surrounded by a world of imperfections. Since, once again, we cannot get something from nothing and since assuredly we have ideas of perfection which cannot be accounted for in the immediacies of our surroundings, the conclusion suggests itself that this *idea* of perfection must come directly from the perfect source, namely, from God himself.

It would appear from this brief treatment that we have at least four reasons for believing in God. (Some add the moral argument, that is, the inescapable sense of "oughtness" common to all men, Kant's *catagorical imperative.* We believe that the moral argument which we have not here expanded can find a natural place in the Anthropological argument.) These tell us some very definite things about God's nature—he is mighty enough

to account for the universe itself, he is intelligent enough to satisfy its design, he is personal enough to account for man as person, and he is the ground of all our understanding and perfection. If we add creativity and morality as necessary to man as person, we may presume to have found as necessary a God who is almighty, intelligent, personal, creative, moral and perfect. We are not far from the kingdom!

¶ *From Necessary Presuppositions.* What has been said thus far usually comes under the heading of *a posteriori* reasoning, that is, reaching our conclusions inductively. There are others who prefer the a priori approach; this is, as a matter of fact, the approach of much of the theology of our day. Knowledge of God with this approach is not so much the result of our thinking as it is the starting place of our thinking. The starting place is always there, described sometimes as a first truth, and it is only in personal intellectual maturity or perhaps in the maturity of the race that man gets around to analyzing the nature of his starting place. Living as we do in an age dominated by scientific method, it is difficult for us to accept the fact that we operate even in science, even in our "proofs," from the foundation of various presuppositions. For many, the fact of God is one of the necessary presuppositions.

All of us must accept some first truths about ourselves from the outset. We are alive and awake and sane; such truths about ourselves which we cannot prove objectively; we merely accept them as starting places. On a deeper level we base our thinking on the assumption that there are certain foundations of Truth and Reason from which we operate and to which we constantly return. We believe that truth has an interrelatedness in a *uni*verse (which is a single organizational principle of truth).

All serious thinking, especially the most objective scientific research, upholds the necessity of absolute honesty in methods and in findings, appealing therefore to a moral ground built into the structure of reality. In other directions our words betray us: "it stands to reason" or "that doesn't make sense." Thus we are insisting that our thinking, as well as our experimenting, demands a frame of reference that is sensible. Moreover, we appeal to one another on the grounds of a common acceptance of these necessary fundamentals. Notice the presupposition of this paragraph recently published in the Science section of *Time* magazine where the discussion has to do with the possibility of interplanetary conversations: "But what message would aliens send that could be understood by earthlings? Dr. Drake suggests a familiar series of numbers, such as 1, 2, 3, 4. Professor Purcell believes that a simple on-off signal would be more logical as a starter. After that the messages could progress to *Mathematical relationships, which are surely the same in all planetary systems. . . .*" (Footnote: "Science—Project OZMA," *Time,* April 18, 1960, p. 53.) (Italics supplied.) Note how normal it is for scientists to assume an underlying rational system.

¶ *From Special Revelation.* From this a priori approach it is interesting to note that we are talking again about a Reality at the source of things showing attributes of Truth, Reason, and Morality. We are being pressed to the conclusion again, namely, that in what is called Natural Theology there are strong reasons for knowing that there is a God and knowing something of his attributes. But, "can a man by searching find out God?" Only is this possible when God is pleased to reveal himself and to answer finally and authoritatively man's deepest questions. This is not Natural Revelation but Special Revelation. This is the Bible record of God's mighty acts and his authoritative Word about the revelatory acts and about himself. This is the climax and fulfillment of God's Word to us in the Living Word even Jesus Christ. Natural revelation gives us direction and confidence in our search for God; God's Special Revelation gives us final authority and assurance regarding his own nature and his will for man. As Calvin suggests, in the Bible we have the "divine spectacles" which bring the truths of natural theology into focus.

¶ *Bibliography:* In addition to classic systematic theologies by C. Hodge, A. H. Strong, L. Berkhof and others, we suggest: *Evangelical:* R. Flint, *Theism* (an old standard work); J. Gerstner, *Reasons For Faith* (popular and sound); S. M. Thompson, *A Modern Philosophy of Religion;* H. Heppe, *Reformed Dogmatics. Others:* K. Barth, *Church Dogmatics* (dialectical); F. R. Tennant, *Philosophical Theology* (liberal but surprisingly firm in its objective approach).

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NEXT ESSAY: "The Saving Acts of God."

THE PREDICAMENT OF MODERN THEOLOGY

Once queen of the sciences, theology today seems to have become a serf of speculation. If it retains contemporary status as a science, it does so no longer in the classic sense of systematized knowledge of the spiritual world. Rather, theology is downgraded to science in the modern sense—a body of assumptions with no claim to finality. In fact, creativity in dogmatics is now often associated with some inherent necessity for change and revision. Decline of biblical theology and the doom of systematic theology are the inevitable result.

This sad development in the fortunes of systematic theology results from modern, mainly anti-intellectual speculative views of divine revelation. Schleiermacher's notion, that God does not communicate truths about himself and his purposes, is still prevalent (not only in rationalistic liberalism but in neo-orthodox irrationalism); the possibility of divinely revealed doctrines is thereby ruled out in advance. The consequences for both biblical and systematic theology are plain: prophetic and apostolic teaching, no less than dogmatics, become simply devout theorizing on the basis of religious experience.

There are even more disturbing implications, however. Were the theology of the Bible reduced to theorizing about a special revelation divinely given to the sacred writers in the form of concepts and words; were such theorizing itself related in turn to the illumination of the Holy Spirit, one might still assert a rather high (even if inadequate) view of the Bible's intellectual content. But the modern tendency is to insist that the biblical writers, too, were controlled by the cultural outlook of their time. Mediating evangelical thinkers have applied this premise half-heartedly to limited segments of Scripture, to the creation narratives for example. But under the pretense of "demythologizing" the Bible, Rudolf Bultmann's theology wields this scalpel to emasculate almost all of the Gospel.

If Bible writers were culture-bound in their day, Bible expositors in our day too, it is assumed, are likewise culture-bound. Curiously, the modern critics usually press the embarrassment of culture dependence more damagingly against the apostles than against themselves. By invoking the contemporary philosophy of science as the first article of his *credo,* Bultmann therewith deletes from the Apostles' Creed the permanent significance of virtually every article except that Jesus was "crucified under Pontius Pilate." We ought not to underestimate the peril of this new German *gnosis,* which Oscar Cullmann rightly describes as "the great heresy of our time."

The dilemma of modern theology is obvious. If it aspires to be systematic theology drawn from biblical theology, it does so only as modern culture-bound theorizing (the climax of biblical culture-bound theorizing!). What this means, of course, is that theology no longer is genuinely scientific, however much it may dignify itself still with the semantic title of theo*logy* because it makes reasoned statements in a methodical manner. Such theologizing demotes *the knowledge of God* to inferences from religious experience.

Dogmaticians themselves confess that whatever biblical theology is being written in the second half of the century differs from that written in the first half. In fact, they apparently take pride that every generation is producing its own biblical theology—not merely by special relevance to the prevailing situation in life, but by affirming its own peculiar assumptions. We now get "systematic theology" like that of Paul Tillich of Harvard Divinity School. For him God is not a living, personal acting God but simply the dimension of depth in everyone which "becomes personal" when man "rightly" relates himself to it. Or we are offered "New Testament theology" like Bultmann's, whose twentieth-century *gnosis* has much more in common with Martin Heidegger than with Paul of Tarsus.

The worst aspect of this situation is not that modern theologians sometimes propound their heresies from comfortable seminary chairs established sacrificially by devout evangelical donors who assumed that a revealed theology (not merely a "theology of revelation") exists in the scriptural writings. Those donors indeed expected the professors whom they endowed to expend their energies within this conviction. Yet, however distressing this circumstance is in matters of private morality and academic conscience, more serious is the lack of any sense of deformity, let alone guilt, in the modern pursuit of theological aberrations. Ministers shift theological views—happily often for the better—and even find grace to acknowledge to their congregations such revision of previous convictions. But seldom does one find a sense of *guilt* and *repentance,* an awareness of theological responsibility for souls whose view of God and of Christian life and duty were earlier stunted by sub-biblical proclamations about the realities of revelation and faith.

Except in soundly evangelical circles, Protestant

theology seems to have lost hold of any fixed and final norm. It speaks of the historic Christian confessions and creeds (and not simply of contemporary theological formulas) in terms of *testimony*. It specifically rejects the inherited view that the Bible itself supplies the *test* of theological fidelity. Former generations whose ecclesiastical sights were set on truth as fully as on unity could sing "The Church's One Foundation" with feeling for such phrases as "By schisms rent asunder, By heresies distressed." Twentieth century ecumenism lacks heart for doctrinal concerns in depth; it is more distressed by schism than by heresy. That is precisely why the plea to transcend the fragmentaries of Protestantism often sounds so hollow.

Whoever passes *external* criticism by weighing contemporary theology on the normative scale of biblical theology is soon deplored by critics for exalting himself as both prosecutor and judge. It is "all right" to venture *internal* criticism—that is, to show what inner inconsistencies and self-contradictions may exist in modern theological excursions. It is even "quite acceptable" to place contemporary theology alongside biblical theology—provided one thereby intends nothing more than to compare and contrast two fallible theologies, or provided one concedes in advance that the Bible itself contains a multiplicity of theologies rather than a unified biblical theology. All that, as the moderns see it, is tolerable enough. What is intolerable, from the standpoint of many vocal theologians today, is the reaffirmation of an authoritative theology, of revealed doctrines, of an inspired Bible.

For this reason so much of Protestantism is plagued today by unauthoritative theologies; each decade is swept by new winds of doctrine, and is preoccupied with many modern writings where scriptural light and life are dim or dead. Protestantism so often seems like *the one "world message" that simply cannot make up its mind,* a message multiple-minded in intellectual content, lacking precision and power. For this reason one generation of vigorous, exacting scholarship can pass into the next without yielding enduring theological fruit in the churches, and without activating evangelistic compassion for a lost world.

What is needed? If Protestantism wishes to speak authentically for the Christian heritage, in the face of world paganism and ecclesiastical divisions, it must return to the incarnate Word and to the inscripturated Word, foci around which the conversation of the early Church revolved. There must be a new balance of power in theology, one that a vagabond generation does not easily come by. Instead of rushing to the bookstores to see what Barth and Brunner, Bultmann and Tillich and Ferré, say about the Lord of glory and about his prophets and apostles—a pursuit which assuredly has its proper and necessary place in the study of current trends—it is time we searched the Scriptures afresh for what the Lord of glory says, and for what the prophets and apostles say. Theological endeavor must revolve once again around its true norm, and not fade merely to contemporary comment. Something is desperately awry with the balance of theological power when, in discussing the Virgin Birth, for example, the divinity student or young minister feels that Brunner's negation settles it; or in discussing the resurrection of our Lord, that Barth's latest affirmation establishes it, or that Bultmann's continual depreciation really disallows it. The factuality of the Virgin Birth and of the bodily Resurrection does not turn at all upon peculiarly twentieth century considerations. The relevant evidence is first century evidence; the relevant testimony is first century testimony. The twentieth century can only supply new rationalizations of the rejections of that testimony, or adduce new reasons for hearing afresh its challenge to the schematized unbelief of our own era. When a minister of the Gospel finds in Paul Tillich rather than in Paul the Apostle, his decisive references or when he is surer of such scribes as J, E, P, and D, or Q, than he is of Moses and Matthew, something significant has happened to the balance of power in the Christian pulpit. Nor is it difficult to define precisely what has happened. Whereas nineteenth century Christianity assumed that higher criticism is *against* Christ and the Bible, the twentieth century hails higher criticism as *for* Christ and the Bible. Thus the modern critics gain strategic power and authority. The power of the critics becomes, in fact, the decisive power. If the Lord of glory and of the sacred Scriptures are to be allowed any significance; if they retain any virtue; if they remain supernatural in their being and work, they do so only by permission of the critics. By becoming a religion of the critics more than the religion of Jesus Christ and the Bible, modern Protestantism has lost its ancient power. Can there really be any rebirth of theology without a rebirth of theologians, or without return to the incarnate Word and to the inspired Word of God? END

BISHOP PIKE'S MIND HAS CHANGED: THE CREED BECOMES POETRY

Bishop James A. Pike of the Episcopal Diocese of California, now one of the prime movers in the cause of Big Church amalgamation, tells how, over the last ten years, he has become more Broad Church, more Low Church, and more High Church in outlook (in the *Christian Century* series on *How My Mind Has Changed* Dec. 21 issue).

The Bishop illustrates his increase in breadth by his rejection of the Virgin Birth of Christ as historical fact, though at one time he had himself crossed swords with Norman Pittenger because of the latter's disbelief

I BELIEVE . . .

When Jesus Christ is no longer the central theme and reality of preaching, the Christian pulpit soon loses its compulsive power. If the invisible God truly became incarnate in Jesus of Nazareth; if the son of Mary is veritably the Son of God; if the Father's revelation in Christ Jesus dwarfs all others; then this news is the most exciting message in our century as in any other. If the pulpit deviates to other themes (however noble), the Living Head of the Church is wronged. Such truancy may not forthrightly deny the Incarnation; nevertheless it may unwittingly imply its irrelevance to modern life. A Christian pulpit that regularly preaches at a distance from the Gospel is an affront to Jesus Christ.

Carl F. H. Henry

of this dogma. "Now I am with him," he confesses. Pike does not deny the possibility of the miracle, but submits that "the biblical evidence and the theological implications seem to be in favor of assuming that Joseph was the human father of Jesus." It would be interesting to know precisely what "biblical evidence" and which "theological implications" have induced the Bishop to make this assumption. Certainly neither of the two Nativity accounts which the New Testament contains, for in these the biblical evidence could not be plainer nor more explicit. Bishop Pike has a legally trained mind: on what valid grounds does he dismiss this explicit evidence in favor of a contrary conclusion which belongs to no higher category than that of "assumption"? And how will he persuade a straight-thinking jury that he does not "deny in the least the *doctrine* of the virgin birth"? His explanation that by this he means "the paradox which the myth presents so well" is calculated to befog rather than enlighten theological understanding.

Bishop Pike has become "broad" also on the doctrine of the Trinity—a doctrine which, he tells us, he did not question ten years ago. Martin Buber, the Jewish philosopher, so much impressed Pike by saying that he could "not understand why we had to develop the Trinity concept," that Pike is now "with him in thinking that all the verbiage associated with the Trinity is quite unnecessary." Is it not his duty, as a bishop of a Church which affirms the doctrine of the Holy Trinity, to defend his testimony that he sees "nothing in the Bible, as critically viewed, which supports this particularly weak and unintelligible philosophical organization of the nature of God"?

Broader still and broader: Bishop Pike assures us that, although he now finds his earlier neo-orthodox orientation entirely too "vertical," his theology is still completely "grace-centered." He interposes, however, that he "no longer regards grace, or the work of the Holy Spirit, as limited explicitly to the Christian revelation." In other words, he has dethroned special grace from its own proper sphere and has kicked it into the field of common grace. This gives him the maximum degree of breadth, so that all may be included in his gospel—"yes, even Buddha, . . . Socrates, and Freud" —on the ground that "all truth is God's truth" and that "there is much truth and goodness in natural man." The Bible "seems" (!) to indicate that no one is saved except through Christ. "Fine," rejoins Pike, "—assuming that we identify Christ with the Word." To say that no one is saved except through the earthly Jesus Christ "would be impossible;" but "that no one is saved except through the Word is certainly my belief." The means of salvation "is on this earth broader than any historical revelation, even the full revelation in Jesus Christ." How will Bishop Pike justify before the jury his disregard of the clear teaching of the Incarnate Word concerning man's salvation when he professes such respect for the Word of the Fourth Gospel?

One consequence of this broadening process is that Bishop Pike now prefers the Creed to be sung. "There are several phrases of the creed that I cannot affirm as literal prose sentences," he testifies, "but I can certainly sing them—as a kind of war song picturing major convictions in poetic terms." It is a strange concept that a rational man, and a bishop at that, can conscientiously sing what he cannot conscientiously say, and that prose when sung is *ipso facto* transmuted into poetry. A fresh complication has been introduced into theology, because from now on, for purposes of classification, we shall have to ascertain whether or not a bishop is a *singing* bishop.

It is a splendid thing to be large-hearted, and the Bishop's affirmation that "the Holy Table is not an Episcopal table but the Lord's Table" is welcome. But it is proper to ask where we are likely to end up if men of similar "breadth" to that which Dr. Pike now boasts are to lead us to the "coming great church." What sort of a church is it going to be? What guarantee is there that it will not be a church which has turned its back on special revelation and special salvation, on Jesus Christ as the sole Redeemer and Mediator between God and man, on Holy Scripture as the authoritative Word of God? What assurance can there be that a Trinitarian statement in an ecumenical basis of belief really *means* anything? or that the articles of the Creed are to be interpreted in accordance with historic orthodoxy? Will it be a *creedless* church—or a church in which the Creed, and also perhaps the preaching and the prayers, will be *sung*—a church, in

brief, which is "broad" enough to welcome into its fellowship Buddhists, Socratic philosophers, and intellectual atheists like Freud? And, "broad" as such a church promises to be, will there be room in it for those who can *say* the Creed, who accept *ex animo* the historic doctrines of the faith, and who proclaim that there is but one Name under heaven whereby we must be saved?

Can it be denied that in important respects Bishop Pike's new-found position represents a break with the position consistently maintained by the historic church until comparatively recent times? Bishop Pike may belong to the "historic episcopate," but is he not in danger of moving out of the historic Church of Jesus Christ? We ask this with all respect and in Christian charity. END

SPIRITUALISM AND PARAPSYCHOLOGY:

Pseudo-Mysticism Enjoys Revival

Spiritualism, which had its heyday in the latter half of the nineteenth century, is having a surprising revival in North America. Hundreds of so-called spiritualist churches regularly engage in healing sessions, led by mystics who claim to transmit "spirit messages." Scores of summer camps implement church programs. Publications such as *Psychic Observer* and *Tomorrow* work hand-in-hand with the American Society for Psychic Research, promoting "scientific proof" of the reality of psychic phenomena. In March, 1956, a group of American ministers, missionaries, and lay leaders organized the Spiritual Frontiers Fellowship, patterned after the British Churches Fellowship for Psychical Research, "to sponsor, explore and interpret the growing interest in psychic phenomena and mystical experience within the church, wherever these experiences relate to effective prayer, spiritual healing, and personal survival." It claims Christian origin and interfaith scope.

Focal point of spiritualism is the seance, ostensible counterpart of a religious service, led by a medium, an individual "gifted" with psychic powers. The medium lapses into a trance which supposedly enables him to contact spiritual forces and to act as speaking intermediary between these forces and other participants in the séance.

Nineteenth-century pioneers of spiritualism like Conan Doyle, with his photographs of ectoplasm, Oliver Lodge and Flammarion had almost faded from memory when mediums like Eileen Garrett, Edgar Cayce, Alice A. Bailey and Arthur Ford revived it. Today spiritualism surrounds itself with a scientific aura and takes advantage of the widespread interest in parapsychology, or ESP (extra-sensory perception).

In *Parapsychology*, Dr. J. B. Rhine, leading American scholar in this field, cautiously wrote: "It should from the very beginning be made clear that the phenomena with which parapsychology deals are all, without exception, events of nature. In other words, the field of problems belongs entirely to *natural science.*" But in a subsequent paper, "What Next in Parapsychology?," which Dr. Rhine contributed to Eileen Garrett's anthology *Beyond the Five Senses*, he not only contradicts this statement but attempts (a mistake many others have made before him) to explain religion scientifically. "Religion is, of course, the most immediate area of application for parapsychology. Defined as the investigation of non-physical operations in nature and the principles governing them, parapsychology would have to lay claim to many of the more fundamental problems of religion." If this were true, then the spiritual experiences of the prophets and apostles would have been nothing more than early instances of ESP. However, the contrast between modern parapsychology experiments and the insights of eminent Christians would strongly militate against this claim.

To explain religion simply in terms of ESP is to do a disservice to both. ESP is not synonymous with religious-spiritual phenomena such as the visions experienced by biblical figures. There is a great temptation to explain spiritual phenomena scientifically, but man has no scientific tools to investigate supernatural phenomena.

Dr. Rhine concedes that ESP has floundered in its attempt to solve the paramount question of the survival of the soul. "The investigation of the survival question," he says, "has already been a prominent part of parapsychology's history. For a period of fifty years, extending from the eighties into the twenties, it almost eclipsed and excluded every other interest in the field. Nor was the enthusiasm and activity that was generated entirely emotional and uncritical. Some of the ablest scholars of the times were active in the guidance, conduct and interpretation of the studies that were made to focus the issue and establish a conclusion. Eventually, however, with the development of increased emphasis on the necessary precautions, the status of the survival hypothesis became more and more uncertain, and the issue remained inconclusive. Decision on the question had to be left a matter of individual choice and not the necessary result of conclusive scientific proof." This leaves the question exactly where it has always been. Baron Schrenck-Notzing, the great German pioneer of parapsychology, did not fall into this trap but steered clear of religious problems. "The soul is like a bubble upon the ocean," he observed. "Bubbles appear and reappear. Who can say that it is the same bubble? I am not a spiritualist. I am a Parapsychologist." ESP does not deal with spiritual forces in the traditional religious sense, but seeks to deal with human forces shrouded in mystery.

One must be careful, moreover, to distinguish both ESP and spiritualism from authentic religious experiences. So-called psychic phenomena and religious experiences are two different categories, the former is based on human probing, the latter on God's saving revelation in Jesus Christ.

The term "spiritual experience" is used to cover a wide variety of phenomena. There is a striking contrast between the experiences of men who received the biblical revelation and those of modern seekers after psychic "messages." The prophets and apostles were chosen—they did not choose. They did not try to crash the uncharted realms of the infinite with the help of mediums or ouija boards, nor did "spirit guides" reveal to them the fate of an Uncle Harry or Aunt Emma, or discuss the origin of their aches and pains. Although necromancy (to use the classic term for intercourse with spirits) accompanies the history of all higher religions, it has always been understood as

a crooked path fraught with dangers for its practitioners. Spiritual apparitions such as Paul experienced on the road to Damascus are born of God's love for man, while necromancy is born of less lofty motives. God spoke to man through Old Testament prophets and through Christ for the sake of humanity. Those who desire to consort with so-called entities are not motivated by such all-encompassing love. But more important, their chief concern is not with God's will as it is revealed in Christ.

There are a few today who would deny that the cosmos is throbbing with life. And who would limit life to that which is seen? Neither Judaism nor Christianity deny the existence of spirits. King Saul consulted the witch of Endor who evoked the spirit of Samuel for him, although necromancy and witchcraft were forbidden (Lev. 19:31; Deut. 18:11). Christ exorcised evil spirits on many occasions, but in the case of the epileptic son (Mk. 9:14-27) not even his disciples could drive out the spirit but only he himself (Mk. 9:28-29). There may be demons and angels, good and bad spirits, but they exist in a realm extraneous to ours, with which man should not tamper. Paul spoke of vast realms, thrones, dominions, principalities and authorities (Col. 1:16), but he warned of a danger few present-day spiritualists are willing to recognize, that "even Satan disguises himself as an angel of light" (II Cor. 11:14). Christianity traditionally discouraged intercourse with spirits, not because it doubted their existence, but because such was understood to be contrary to the counsel of God, the eternal Spirit.

ESP conducts experiments with cards or dice and employs statistical methods of evaluation. Spiritualists, on the other hand, employ entirely subjective methods to achieve contact with entities, such as table-tipping, automatic writing and the planchette, or ouija board. The most ancient method known is that of a medium, a person gifted with psychic powers, who goes into a trance, or catatonic sleep. In this state his conscious mind and free will are suspended. His body then is used by the entity who speaks through his voice box. The entity assumes a proper name for identification purposes and answers questions directed to it by people other than the medium who is asleep. Neither the medium nor the participants at a seance can possibly be sure of the origin, quality and intent of the entity.

Mr. David H. Cole, a young Universalist minister of wide intellectual interests, recently attended a séance in Chicago conducted by Mr. Ford, the famous trance medium, for a gathering of ten ministers. Through the voice of Mr. Ford an entity calling himself "Fletcher" addressed the gathering on topics uppermost in their minds. The remarks of this entity, however, were so general and platitudinous that nothing could be derived of either a practical or inspirational value. This is symptomatic of most séances, particularly those approached from a devotional angle. Those who wait with bated breath for new revelations in spiritistic séances do not have a "ghost of a chance."

That mediums have stunned many people with knowledge of intimate details of their lives is well known. There is a faculty at work of which we know nothing as yet. The spiritistic hypothesis, while not entirely ruled out, has, however, one great inherent weakness. In his autobiography *Nothing So Strange*, written in collaboration with Marguerite Harmon Bro, Mr. Ford wrote that entities appearing at a séance are "loved ones of the sitter," thus explaining the intensely personal and subjective nature of the material received. But many communications from so-called spirit guides contradict experience (such as their claim of reincarnating) and they pervert the teachings of Christianity with a sentimental relativism indicating a background in eastern occultism and metaphysics on the part of the mediums. But Paul warned: ". . . even if we, or an angel from heaven, should preach to you a gospel contrary to that which we preached to you, let him be accursed" (Gal. 1:8).

Prayer is resorted to rarely by professional mediums. In prayer the mind and the emotions, in short, the whole consciousness of the individual, is at a higher pitch, which automatically cancels out the possibility of an entity taking control of the body. On the contrary, during the Middle Ages and before, prayer was used as an effective protection against spirits and demons. Psychic research has shown that an entity cannot manifest without some cooperation by the medium and the means he provides, such as nervous energy (mediums are usually utterly exhausted after a séance), his voice to speak with, or his hands to write with. As every seasoned psychic investigator knows, it is more often that the entity seems to need help rather than the person who appeals to it. The Roman Catholic doctrine of Intercession is based upon the belief in the survival of the soul. But even the saints cannot help directly those who pray to them, but intercede for them with Christ.

Those who desire "proof" of the survival of the soul too readily accept the claims of any entity (or medium) to be their deceased relative. The messages received during séances are so subjective that it is wiser to maintain an attitude of extreme caution toward all claims of having communed with a specific entity. The powers of the subconscious are as yet too little known and it is therefore quite possible that in most alleged communications from a recently deceased person the desire to speak with him again prompted the phenomena. Schrenck-Notzing came to this conclusion after a lifetime of studying parapsychology: "A medium may honestly believe that a spirit is manifesting itself through her or through him when, as a matter of fact, the manifestation is directed solely through a subdivision of her own ego in the subconscious."

Spiritualism is the no-man's land between ESP and authentic religious-visionary experiences. Its adherents have marshalled the theories of yoga, Zen, magic, theosophy, and Dr. Carl J. Jung for philosophical support, producing a pseudo-science and religious syncretism similar to Gnosticism. Instead of penetrating the mysteries of Christianity, spiritualists seem to be moving further away. One of the greatest gifts Christianity gave to mankind was freedom from dependence upon and fear of psychic forces. In the words of Paul, "Formerly, when you did not know God, you were in bondage to beings that by nature are no gods; but now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits, whose slaves you want to be once more?" (Gal. 4:8-9).

The attempt to utilize the powers of entities or to communicate with them for selfish and petty ends is not only a denial of the potential of faith, but turns back the clock to a prehistoric level of religion when shamans and wizards ruled the life of their tribes with "familiars." Christ chased demons and spirits out the front door—are they going to be let in again through the back? It remains to be seen what spiritualism will accomplish that deep faith cannot. Spiritualists are mystics without faith. Those who need phenomena to support their faith do well to recall Christ's words to Thomas: "Blessed are those who have not seen and yet believe."

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Seminary Enrollment Slips to Five-Year Low

Churchmen are expressing new concern over the shortage of ministerial recruits.

Distress deepened with release of figures last month showing a five per cent drop in the total enrollment of member institutions of the American Association of Theological Schools, accrediting agency for U.S. and Canadian seminaries.

The decline, most marked in recent years, will be felt more intensely in view of expanding churches and increased church membership.

Denominational educators will keep eager watch on enrollment prospects for next fall. Unless a recovery materializes, there may be a clamor for emergency measures, especially if church membership continues to climb.

Enrollment in 122 accredited or associate member schools of the AATS during the autumn quarter was 20,032. A year ago it was 21,088. The new figure is the lowest in five years.

Dr. Charles L. Taylor, executive director of the AATS, said there is "no simple answer" to explain the decline. Among factors involved, he suggested, are the appeal of science careers, weak recruitment programs, increasing costs of seminary training, the end of veteran education grants, and growth of Bible schools offering a "short cut" to ordination.

(Dr. S. A. Witmer, executive director of the Accrediting Association of Bible Colleges, reports that 11,299 students are enrolled in its 48 member schools for 1960-61, a seven per cent increase over the 1959-60 total, an all-time high.)

The AATS and its member schools are "very much" concerned about both the quantity and quality of ministerial students, Taylor said.

He declared that to counteract the decline scholars are working "very hard" on scholarship aid, recruitment, and adequate housing for the growing number of married students.

In contrast to the trend, three leading evangelical seminaries reported record enrollments for the current academic year. Here are comparative totals:

	1959-60	*1960-61*
Dallas	308	325
Fuller	278	285
Westminster	82	101

Lutheran seminaries also showed an aggregate gain over last year, from 3,833 to 3,945, a three per cent increase.

Enrollment was down generally in United Presbyterian and Southern Baptist seminaries. Aggregate, comparative totals for the previous and current academic years show a 12 per cent decline among the United Presbyterian seminaries (from 1,613 to 1,420) and a 4 per cent drop for those of the Southern Baptists (from 5,056 to 4,850).

Here are comparative enrollments for United Presbyterian seminaries:

	1959-60	*1960-61*
Princeton	453	405
Pittsburgh	331	251
McCormick	265	234
San Francisco	213	178
Louisville	166	163
Dubuque	146	136
J. C. Smith	28	34
Bloomfield	11	19

The Presbyterian Office of Information issued a news release this month giving the enrollment figures and an explanation from Dr. Hermann N. Morse, a consultant to the United Presbyterian Council on Theological Education.

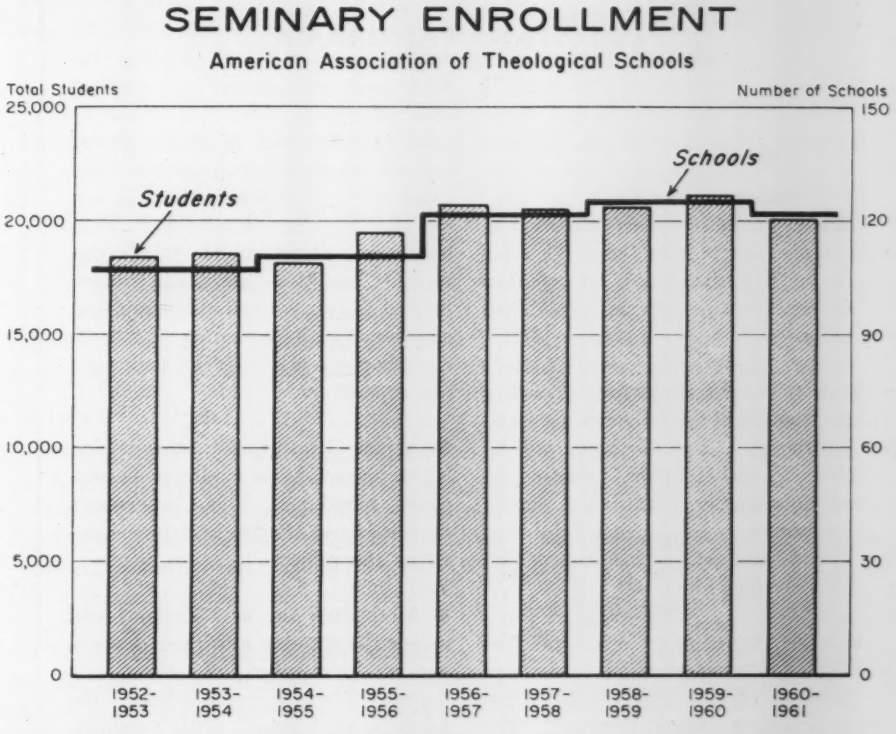
"Keener competition from industry, partly as a result of the emphasis on rocketry and space exploration, is one factor making it more difficult for our seminaries to get the best students," said Morse.

"Seminaries and other schools," he added, "are still getting most of their students from the depression years, when there was a dip in the birth rate. We hope for considerable improvement in a few years, when those born in the population boom after 1940 will be reaching graduate school age in large numbers."

The Southern Baptist seminary enrollment decline, while not as pronounced, nonetheless embraced six of the seven graduate theological schools. Midwestern in Kansas City was the only seminary to report an enrollment increase. Here are comparisons:

	1959-60	*1960-61*
Southwestern	1961	1884
Southern	976	908
New Orleans	741	720
Southeastern	738	699
Golden Gate	310	288
Midwestern	274	310
Carver	56	41

Other factors in the decline, in addition to those enumerated by Taylor and Morse, probably grow out of the slight recession this year as well as the increasing secularization of society, failures of homes and churches, and a tendency among "young moderns" to seek material rewards.



Heavy line represents number of schools recognized by AATS, accrediting agency of U. S. and Canadian seminaries. Shaded bars show enrollment of member schools.

CHRISTIANITY TODAY **NEWS**

PROTESTANT PANORAMA

● Historic St. John's Episcopal Church in Washington, D. C., is now included in the Register of National Historical Landmark Sites. Known as the "Church of the Presidents" because every President has attended at least one service there since its erection in 1816, the church is located on Lafayette Square opposite the White House.

● A new motion picture depicting the struggle between Communism and Christianity in East Germany will be titled, "Question Seven," after a pivotal questionnaire distributed among Communist zone school children. U. S. Lutherans commissioned production of the film.

● The Accrediting Association of Bible Colleges plans a survey of Christian education programs offered in Bible colleges and institutes. The survey will be financed by a joint grant by the Scripture Press Foundation, the Standard Publishing Company, the David C. Cook Foundation, and Gospel Light Publications.

● The Portugal Baptist Seminary in Lisbon is conducting classes in a newly-acquired 22-room mansion. The seven-year-old building is located in a fashionable residential section.

● The China Sunday School Association is launching its second half-century with publication of a new monthly. Founded on the China mainland in 1919, the interdenominational association now serves churches and Sunday Schools from headquarters in Taipei.

● North Africa Mission is sponsoring religious broadcasts in colloquial Arabic for transmission over station ELWA in Monrovia, Liberia. The programs are believed to be the first in that dialect.

● The Malayan Christian Council is coordinating translation of key church literature in the Malay language. The council has established a national language committee to foster the use of the Malay language in church work. First task will be to decide on a standardized translation of basic Christian statements and prayers.

● A Lutheran pastor was credited with saving the life of a workman who was overcome by smoke aboard the fire-ravaged aircraft carrier Constellation in Brooklyn Navy Yard last month. The Rev. Frederick P. Eckhardt, 35, pastor of St. John's Lutheran Church in Greenwich Village, revived the smoke victim by applying mouth-to-mouth respiration. Eckhardt is a chaplain of the New York City fire department.

● A new Gospel broadcasting station began operation last month at Tegucigalpa, Honduras. The Conservative Baptist Home Mission Society is sponsoring the project.

● Methodists in New Zealand will accept the transfer into their denomination of members of other communions "which acknowledge the Lordship of Christ." Only condition is that the prospective member be approved by the local Methodist church.

● Five Canadian Lutheran church publications are studying a proposal to adopt a common format and a common printer, with each paper issuing an identical three-page news section as a monthly insert. The news section would consist of a sixth publication, the present *New Horizons* edited by the Canadian Lutheran Council.

● The United Church of Canada is recruiting doctors for a year or more of service in the Congo.

● The Protestant Episcopal Church is establishing a new religious community in Shawnee, Oklahoma. To be known as the Servants of the Love of Christ, the community will be unusual in that there will be no age limit for those entered.

● A Negro minister says he will turn down his unanimous election as president of the Batesville (Arkansas) Ministerial Association. Said the Rev. W. J. Daniels, pastor of Bethel African Methodist Episcopal Church: "There are times when the president of the ministerial alliance is called upon to represent the alliance at public affairs and functions. I don't want to embarrass my friends or be embarrassed myself."

Mark's Secret Gospel?

The world of New Testament scholarship is in the mood for new discoveries, its appetite having been whetted by the momentous discovery of the Dead Sea Scrolls and the less momentous, though still important, discovery of the so-called *Gospel according to Thomas* in recent years. The latest discovery to reach the headlines is of a far more dubious nature. Speaking in New York last month at the meeting of the Society of Biblical Literature and Exegesis, Dr. Morton Smith of Columbia University described how he had found a copy of a letter two years ago when he was studying ancient manuscripts at the Monastery of Mar Saba southeast of Jerusalem. The letter was handwritten on the back of the leaves of a Dutch book which was printed in the middle of the 17th century. Dr. Smith maintained that its authorship should be attributed to Clement of Alexandria, who flourished during the latter part of the second century A.D.

The letter includes, and attributes to a secret gospel written by St. Mark, an account of the raising of Lazarus (found only in John's Gospel in the canonical New Testament). The fact that Salome, who according to the canonical Gospel was present at the crucifixion, is mentioned as being a witness of this miracle is regarded as significant by Dr. Smith, since her name appears in a number of spurious writings of the post-apostolic era and was connected with the libertine sect of the Carpocratians and with later Coptic accounts of the Assumption of the Virgin Mary modeled on the miracle of the raising of Lazarus. Dr. Smith predicted that if this letter is accepted by scholars as the work of Clement, then the origin and character of the Gospels would have to be reconsidered.

The text and extent of the canonical Gospels, however, is established on evidence so strong as to be unassailable. That there were many spurious gospels and acts purporting to come from the hands of the Apostles, but which in fact belong to a later period and are the products of heretical invention, is well known; but a comparison shows how unworthy they are to stand beside the canonical texts of the New Testament. God who gave his Word also preserves it. The suggestion that a reference in a post-apostolic letter (of which we possess only a 17th century copy) to a spurious document could require a reconsideration of the origin and character of the Gospels is remote both from reality and from sound scholarship. P.E.H.

A Closing Door

U. S. termination of diplomatic relations with Cuba left American mission boards to decide whether to recall their missionaries. The U. S. Embassy in Havana advised all American citizens to leave Cuba unless they have compelling reasons to remain.

Mormon Initiative

The Church of Jesus Christ of Latter-day Saints (Mormon) is launching a program this year to build 250 chapels across Europe.

Church sources say the building program will be under direction of G. R. Biesinger, who was sent to New Zealand in 1950 and has since built 18 chapels there besides the $8,500,000 Mormon college and temple at Tuhikaramea, near Hamilton.

Baptist Ties

Leaders of the Southern Baptist Convention met with representatives of the nation's two largest Negro Baptist conventions last month to explore the possibility of closer cooperation.

A special joint committee was projected to do research in areas where cooperation might be possible, such as in education and evangelism.

The meeting, held in Chicago, brought together 25 Baptist officials led by Dr. Porter Routh, SBC executive secretary; Dr. Joseph H. Jackson, president of the National Baptist Convention, U. S. A., Inc.; and Dr. C. D. Pettaway, president of the National Baptist Convention of America.

Southern Baptists and the two Negro conventions already are engaged in cooperative work in 17 states in missions, education, evangelism, and stewardship.

African Rights

Two major Dutch Reformed churches in South Africa warned last month that if complete territorial separation of whites and non-whites is impossible, then full political and other rights cannot be withheld from Africans living permanently in white areas.

Joining in a formal statement released to the press were the Dutch Reformed Church of South Africa of the Cape Province and the Dutch Reformed Church of the Transvaal. Both churches were represented at the December conference in Johannesburg which discussed, under World Council of Churches sponsorship, apartheid policies.

The statement of the two Dutch Reformed bodies was issued in the wake of criticism provoked by their qualified approval of certain resolutions adopted by the conference urging more political rights for non-whites and condemning various aspects of the South African government's race policy.

The Ecumenical Summit

A summit with ranking Anglican, Roman Catholic, and Orthodox leaders may be in the offing, according to the new Greek Orthodox Metropolitan of Canada, Bishop Athenagoras of Toronto.

The meeting may yet be arranged to take place this year, he said. It would include Pope John XXIII, the Archbishop of Canterbury, and Ecumenical Patriarch Athenagoras of Istanbul.

The bishop has declared that in view of Communist gains a reorganization of the Christian community is necessary. He suggests a federation which would give equal status to the Orthodox, Roman Catholic, and Anglican communions.

Russia got into the ecumenical act last month by dispatching Orthodox Patriarch Alexei on a four-week jaunt to Athens, Istanbul, and the Old City of Jerusalem. In Istanbul he conferred with Patriarch Athenagoras, but the substance of the conversations was not revealed.

Jewish 'Godlessness'

A year-end address by Israeli Prime Minister David Ben-Gurion prompted a storm of protests from U. S. Jewish leaders. Ben-Gurion declared he had been misunderstood.

In a speech to the 25th Zionist Congress in Jerusalem the Prime Minister said that Israel must have more immigrants, especially educated Jews, and cited the Jewish law of the Talmud which says:

"Whosoever dwells outside the land of Israel is considered to have no god."

The remark was widely interpreted as an accusation that Jews who choose not to live in Israel are godless. U. S. Jewish leaders promptly challenged the propriety of such an assertion.

Ben-Gurion subsequently explained that he cited the Talmud in his speech "when I was addressing myself specifically to the minority of Orthodox Jews."

"Certainly," he said, "I do not think that American Jewry is godless and it is senseless to attribute such a thought to me."

Canadian Yapping

"Let's stop yapping at the United States," says the lead editorial in a current issue of *The United Church* [of Canada] *Observer,* the denomination's official publication.

"Too often," the *Observer* adds, "Canadians sound like puppies yapping at the heels of a big dog, knowing perfectly well he will not turn and bite or even bark back."

The editorial says that while the United States has its faults, "she is the leader of the free world and is doing far more to preserve freedom and raise the living standard of poor nations than any other power in the West."

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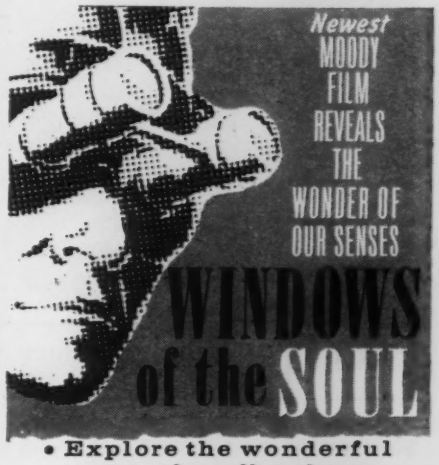

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INAUGURATION ECHOES RELIGIOUS OVERTONES

Inauguration of a U. S. President traditionally carries religious overtones. The religious elements are mostly ceremonial, such as the use of the Bible in taking the oath of office, and participation of clergymen offering prayers. Occasionally, however, the inaugural proceedings take a spontaneous and dramatic spiritual turn, as when President Eisenhower ventured an impromptu prayer in 1953, or when President Truman quoted Solomon's prayer of dedication in 1949.

(Aside: When Truman initially took office upon the sudden death of President Roosevelt in 1945, he was so moved with the realization of his new responsibilities that he even asked newsmen to "pray for me.")

This week, new interest focused on the religious phase of the inauguration through the fact that the incoming president is the first Roman Catholic ever elected to the nation's highest office.

It has always been the custom for the new President to take the oath of office with his hand raised over a Bible, though this is not a requirement of the Constitution. Neither does the Constitution stipulate that the President swear to the oath. He may affirm instead. Franklin Pierce, an Episcopalian, was the only President to avail himself of that alternative.

Accordingly, the President may specify which Bible is to be used, and President-elect Kennedy has chosen the Douay, or Roman Catholic version. He will take the oath over a 15-pound Kennedy family Bible owned by an uncle, Thomas A. Fitzgerald of Dorchester, Massachusetts.

Usually the President requests that the Bible be opened to a favorite passage.

When George Washington was inaugurated in 1789, a Bible was secured hurriedly and apparently opened at random to the 49th and 50th chapters of Genesis. Andrew Johnson took his oath of office with his hand resting on the 21st chapter of Proverbs. Others chose passages as follows: Grant, Isaiah 11; Hayes, Psalm 118; McKinley, Proverbs 16:21, 22; and Franklin D. Roosevelt, I Corinthians 8 and 13.

Several Presidents did not take their oaths on the Bible. These included Coolidge and Theodore Roosevelt, both of whom were sworn in hastily following the deaths of their predecessors.

Some presidents used more than one Bible. In addition to a King James Version, Truman used a replica of the Latin Gutenberg Bible and an American Standard Version (1901).

Eisenhower in 1953 used the George Washington Bible and a personal Bible given to him by his mother on his graduation from West Point. The Washington Bible was opened at Psalm 127:1; his own Bible at II Chronicles 7:14. In 1957 he used only the Bible given by his mother, opened at Psalm 33:12.

Kennedy last month was asked to give the Bible public recognition beyond the measure of its use at the inauguration. William I. Nichols, editor and publisher of *This Week* magazine, urged the President-elect to proclaim 1961 as "Bible Anniversary Year."

"Such a proclamation," declared an open letter published in the Christmas issue of the weekly newspaper supplement, "would invite the churches of every denomination as well as all agencies of communications to cooperate in making the year 1961 a time when old truths are rekindled in our hearts."

Nichols noted that the 1961 observance would be particularly timely because the year marks the anniversaries of a number of Bible editions, including the

The Cabinet

President-elect John F. Kennedy's Cabinet nominees include seven Protestants, two Jews, and a Roman Catholic.

Protestant nominees include two Presbyterians, two Methodists, a Lutheran, an Episcopalian, and a Mormon.

The lone Roman Catholic is the President-elect's brother Robert, named to be Attorney General.

Dr. Dean Rusk, nominee for Secretary of State, is the son of a minister of the Presbyterian Church in the U. S. Rusk himself is a member of the Hitchcock Memorial Presbyterian Church in Scarsdale, New York.

The incoming Secretary of Defense, Robert S. McNamara, 44, is an elder of the First Presbyterian Church of Ann Arbor, Michigan.

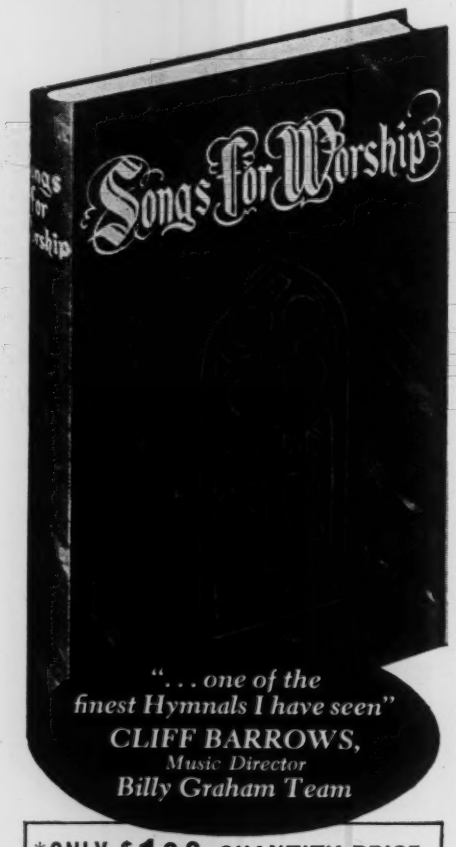
C. Douglas Dillon, nominated to be Secretary of the Treasury, belongs to the Protestant Episcopal Church.

The next Postmaster General, J. Edward Day, is a member of the official board of the Wilshire Methodist Church in Los Angeles.

Governor Orville Freeman of Minnesota, appointed Secretary of Agriculture, is active in the Augustana Lutheran Church.

Representative Stewart L. Udall of Arizona, selected as Secretary of the Interior, is a member of the Church of Jesus Christ of the Latter-day Saints (Mormon).

Both Arthur J. Goldberg, who will be Secretary of Labor, and Connecticut Governor Abraham A. Ribicoff, chosen Secretary of Health, Education, and Welfare, are members of Reform Jewish congregations.



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King James Version (350th), the Revised Edition of the New Testament (80th), and the American Standard Version (60th). Nichols also observed that 1960 marked the 350th anniversary of the Douay translation of the whole Bible, and that 1961 will see publication of the New Testament portion of the New English Bible.

Representatives of four major religious bodies will participate in the Kennedy inauguration on January 20.

Kennedy will follow the precedent established by President Eisenhower in 1957 by inviting a prelate of the Eastern Orthodox church to join Protestant, Catholic, and Jewish churchmen in invoking God's blessing.

Richard Cardinal Cushing of Boston will give the invocation. Prayers will be offered also by Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America, and Dr. John Barclay, pastor of the Central Christian Church of Austin, Texas, where Vice President-elect Lyndon B. Johnson is a member. The benediction will be pronounced by Rabbi Nelson Glueck, president of Hebrew Union College in Cincinnati.

'Deceptive' Bible Study

The Federal Trade Commission says that sponsors of a Bible correspondence course have agreed to drop the labels of "accredited nonprofit residence schools."

An FTC complaint issued last summer charged that three affiliated companies in Rockford, Illinois, deceptively used the words "academy," "seminary," and "institute" in their corporate or trade names. The complaint was directed against the Colonial Academy, Inc., the Pioneer Theological Seminary, and the National Association of Bible Schools, and against Carl and Verna Hansen, officers of the schools.

"Contrary to respondents' representations," the complaint declared, "Colonial Academy and Pioneer Seminary are profit-making organizations, and are not residence schools; they are not old, established reputable schools; their diplomas are not recognized by any institution, agency, or organization; persons awarded such diplomas are neither entitled to nor will receive the same honors, rights, and privileges as persons holding diplomas from properly accredited schools; and their honorary diplomas are given to anyone willing and able to pay for them and are not conferred for educational or ministerial achievements."

The FTC charged that the "National Association of Bible Schools" is not "a recognized accrediting agency, as claimed, but is merely "a corporation organized by the officers in an attempt to give respectability to their own correspondence schools."

The respondents' agreement to discontinue these and "other misrepresentations," the FTC said, was for purposes of settling the case and "does not constitute an admission that they have violated the law."

Studying Buddhism

Latest federal grants made under the National Defense Education Act include support for a program at the University of Wisconsin for graduate study of Buddhism. The awards are made to Ph. D. candidates intending to teach at secular colleges. A number are pursuing studies in Christian theology, ethics, and philosophy.

Bibles in Class?

Nearly three out of four public school superintendents polled by an educational magazine say they favor Bible readings in the classroom.

The Nation's Schools, a professional journal, had asked: "Do you believe that reading from the Bible (any Christian version)—without interpretation or comment—should be permitted in the public school classrooms?"

Seventy-two per cent replied favorably. Twenty-eight per cent said they were opposed.

Evangelism in the Sun

Billy Graham's state-wide evangelistic effort now beginning in Florida may even reach to sun-loving Northerners.

By scheduling meetings at the height of the tourist season, the evangelist hopes to proclaim the redeeming Christ before winter vacationers as well as resident Floridians.

Following the crusade opener, a weekend series in Jacksonville January 14-15, Graham travels on succeeding week-ends to Orlando, Clearwater, St. Petersburg, Tampa, Bradenton, Sarasota, Tallahassee, and Gainesville. Additional crusade meetings will be conducted by associate evangelists Grady Wilson, Leighton Ford, and Roy Gustafson.

The Florida crusade will be climaxed with a 22-day campaign in the air-conditioned Miami Beach Convention Hall, largest in the South, beginning Sunday, March 5.

Dr. Paul A. Meigs, director of evangelism for the Florida Baptist Conference, is general chairman of the state-wide crusade committee.

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Reviewing Relations

The top administrator of the American Baptist Convention indicates he will support an overture by a Southern Baptist editor to "review relations" between Baptist bodies in America.

Such a review is "certainly in order," says Dr. Edwin H. Tuller, who is general secretary of the American Baptist Convention.

The Rev. J. Marse Grant, editor of the *Biblical Recorder*, official journal of the Baptist State Convention of North Carolina, carried an editorial in the publication's December 17 issue calling for discussions with other Baptist bodies as a possible way to provide "a strong Baptist witness in America." He cited exploratory talks with the American Baptist Convention as a first step.

Tuller agreed with Grant that Baptists should not ignore the merger of four major denominations proposed last month by Dr. Eugene Carson Blake. While advocating talks, Tuller added he was not sure whether organic union of the two Baptist bodies would be the best way to achieve a stronger Baptist witness in America.

Lutheran Cooperation

Formal negotiations between the two major elements of U. S. Lutheranism are proving so fruitful that both parties are enthusiastic about a continuation. Thus far, two meetings have been held between representatives of the National Lutheran Council and the Lutheran Church—Missouri Synod. A third is now tentatively scheduled for next August in Chicago.

The talks revolve around theological issues involved in Lutheran cooperative activities. At the latest session there was "substantial agreement on the significance and nature of confessional subscription." Following nearly six hours of discussion, the 29 conferees issued a prepared statement which said:

"Substantial agreement was reached with reference to (1) designation of the confessions which are involved in subscription; (2) assertion of historical limitations in the confessions; (3) allowance of distinction between the primary norm of the Scriptures and the secondary norm of the confessions; (4) recognition that the heart of the confessions is their witness to the Gospel; (5) acknowledgment that this understanding of the Gospel requires rejection of contradictory understandings; and (6) affirmation of the importance of confessional subscription for the proclamation of the Church."

Conferees had focused their attention upon traditional adherence of Lutheran churches to doctrinal statements contained in the Book of Concord, the collection of confessional documents which form the basis of the teaching and practice of Lutherans around the world. (Best known of the documents are the three chief creeds of the Christian faith—Apostles' Creed, Nicene Creed, and Athanasian Creed—Luther's Large and Small Catechisms, and the Augsburg Confession and Apology authored by Philip Melanchthon.)

Scheduled for discussion at the meeting next year is the general topic, "What kind of cooperation is possible in view of the discussions to date?" Topics to be considered will include the relation of cooperation to confessional agreement, the relation of witness to cooperation, and the extent of cooperation apart from pulpit and altar fellowship.

Publication of four essays read at the first two meetings is planned shortly. They will be made available to every Lutheran pastor in America. Essayists included Professors Theodore G. Tappert (for the NLC) and Herbert J. A. Bouman (for the Missouri synod).

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Christian Statesman

Dr. Charles Malik of Lebanon, former president of the U. N. General Assembly and one of the world's best-known Christian statesmen, becomes a professor at Methodist-related American University in Washington, D. C. this month.

Malik, a Greek Orthodox layman, was appointed to a professorship in the university's School of International Service. He will also lecture in the departments of religion and philosophy and will conduct faculty seminars in international relations. Plans are under way to invite teachers and students from other Washington colleges to study under Malik on a cooperative basis.

United Presbyterian agencies are sharing costs involved in the appointment. Malik has had most of his Protestant relationships through Presbyterians, who have conducted missionary work in Lebanon for more than 100 years.

Malik received his B. A. degree at the American University of Beirut in 1927 and his M. A. and Ph. D. degrees at Harvard in 1937. He also studied at the University of Freiburg, Germany, in 1935 and 1936.

Malik served as Ambassador of Lebanon to the United States in 1945-46 and again from 1951-56. He was a member of his country's delegation to the United Nations from 1945 until 1954 and from 1957 until 1959. He was elected president of the thirteenth U. N. General Assembly in 1959.

More recently he has served as visiting professor at Dartmouth College, Hanover, New Hampshire, and last summer taught at Harvard.

Sidelined Again

Dr. Thomas A. Dooley, noted Roman Catholic jungle physician of Laos, is back in the United States for treatment of a spinal ailment. Dooley, 33-year-old cofounder of the Medical International Cooperation Organization (MEDICO), underwent an operation in New York 16 months ago for the removal of a cancerous tumor of the chest.

PEOPLE: WORDS AND EVENTS

Deaths: *Archbishop Flavian,* 82, leader of the Old Believers, a sect that split from the Russian Orthodox Church; in Moscow . . . *Ernest Lloyd Branson,* 54, former Seventh-day Adventist missionary; in Los Angeles.

Appointments: As Protestant cadet chaplain at the Air Force Academy, *Chaplain (Lieutenant Colonel) George J. Cameron,* a Methodist . . . as executive vice president of King's College, *Dwight Ryther* . . . as editor of the *Lutheran Companion, Paul E. Gustafson* . . . as editor of *The Mennonite,* the *Rev. Maynard Shelly* . . . as pastor of the Hamburg (New York) Presbyterian Church, the *Rev. Gary Demarest,* formerly program director for the Fellowship of Christian Athletes, Inc.

Elections: As general secretary of the Methodist General Board of Christian Social Concerns, *Dr. Caradine R. Hooton* . . . as executive secretary of the Japan International Christian University Foundation, *Dr. Henry G. Bovenkerk* . . . as first bishop of the Lutheran Church of Northern Tanganyika, the *Rev. Stefano R. Moshi.*

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EUTYCHUS AND HIS KIN

(*Cont'd from p. 14*) Reformed churches or is it descriptive of your magazine's brand of true faith.

Grace Lutheran J. GORDON SWANSON
Aurora, Ill.

I know of at least one brilliant neo-orthodox pastor that has been brought around to a conservative approach in his ministry because of the fine apologetical articles found consistently in your magazine. HAROLD BURDICK
Sawyer Evangelical United Brethren
Bradford, Pa.

CONTEMPORARY ART

CONGRATULATIONS ON YOUR CONCISE AND PENETRATING CRITICISM OF CONTEMPORARY ART. YOUR EDITORIAL (DEC. 5 ISSUE) SAYS SYMPATHETICALLY AND SUCCINCTLY WHAT OTHERS HAVE SAID IN LENGTHY TREATISES BUT WITH NO GREATER EFFECTIVENESS.

OLIVER C. RUPPRECHT
CONCORDIA COLLEGE
MILWAUKEE, WISC.

IN THE PAST TENSE

I have read with pleasure Mr. Hollington Tong's article (Nov. 7 issue). However . . . he mentions . . . "Elizabeth Hospital in Shanghai—a Baptist institution." The only Christian institution in Shanghai with a similar name was (I wish I could say "is") St. Elizabeth's Hospital on Avenue Road and that was an Episcopal hospital. . . . MONTGOMERY H. THROOP
South Orange, N. J.

THE FIRST ADAM

The news report "The Adam Question" (Dec. 5 issue) calls for some comment. . . . The pamphleteers do not, and cannot, prove that the report of the commission in any way revised our creedal statements. . . . Indiscriminate circularizing presents only one side of a matter, and makes for difficult circumstances and emotional atmosphere for dispassionate study and rebuttal. . . . VICTOR BUCCI
First Reformed Church of Astoria
Astoria, New York

CANTERBURY AND EDINBURGH

I was interested to read Mr. Farrell's article "Scotland Celebrates its Reformation." Perhaps your readers might care to know of recent developments in connection with the Scottish celebrations.

The Scots most courteously invited the Church of England to join with them on this great occasion. Unfortunately the atitude of the Scottish Episcopalians (representing only a little over one per cent of all Scotland) prevented the Archbishop of Canterbury accepting this, and he felt able to do no more than send a Dean as his personal representative. . . .

It needs to be made clear that not all Anglicans are tied to an unreformed and Tractarian view of episcopacy. A small but vociferous group in the Church of England holds this unAnglican view, and some of its members are senior dignitaries, but I venture to think most Anglicans would not favour it. Certainly the Church of England has never been officially committed to it.

GERVASE E. DUFFIELD
Cambridge, England

OBERAMMERGAU MEMORIES

Dr. Kuhn's article on Oberammergau (Nov. 7 issue) brought back memories of thirty years ago. My wife and I, newly married, were leaving by train after having seen "the play." To both of us it had been a most moving experience, never to be forgotten.

In the compartment with us were three adults from New York who immediately started talking and were most anxious to know if we thought it would stir up anti-Semitic feeling. It was not for some time that I realized they were Jews. So my replies were accordingly not biased—I told them that honestly we had not thought of the characters as Jews at all—we had only too clearly seen "ourselves" in the portrayal.

It seems strange that now 30 years later the same question should be asked. Where do these questioners put *themselves* (and their consciences!) when they witness this great drama and tragedy . . . so continuously repeated in every human life? WALLACE E. CONKLING
Bishop of Chicago, Ret.
Vero Beach, Fla.

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Books in Review

FIFTY YEARS OF ANGLICAN THEOLOGY

An Era in Anglican Theology, by Arthur Michael Ramsey (Scribner's, 1960, 192 pp., $3.50), is reviewed by Philip E. Hughes, Editor, *The Churchman,* London.

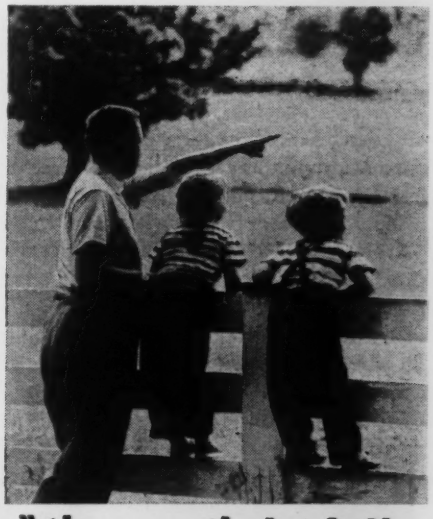
In 1959 the Archbishop of York, Dr. A. M. Ramsey, delivered the Hale Memorial Lectures of the Seabury-Western Theological Seminary in Evanston. These lectures are now made available to a wider public between the covers of this book. The era surveyed by the Archbishop is that stretching from Bishop Gore to Archbishop Temple—or, more precisely, from the publication of *Lux Mundi* in 1889 to the outbreak of the Second World War in 1939. This period was a half-century of transition during which Anglo-Catholic modes of thought gained an ascendancy in the theological circles of the Church of England (though not in the life of the Church as a whole). At the same time, it was a lean period for theology of a distinctively Reformed and evangelical character, not because the Reformed and evangelical well had run dry, but because of the prevalence of a pietistic temper which viewed theology (in the more academic sense) with distrust and even fear as something dangerous, and therefore to be avoided by young men going up to the universities. This frame of mind is now, happily, a thing of the past and there are clear indications of the renascence of a virile evangelical theology in the Church of England.

The era under review is one in which Anglo-Catholicism underwent a process of "liberalization" and thereby was probably saved from suffering theological eclipse. At important points the transformation experienced was of a somewhat radical nature, especially with regard to the incorporation of the evolutionary concept into the Anglo-Catholic theology of the Incarnation (which had the effect of shifting the nuclear point of redemption from Calvary to Bethlehem) and the adaptation of the theology of Scripture to the canons of modern criticism. Anglo-Catholicism also evinced an awareness of the need for the development of a strong social conscience within the Church.

The contributors to *Lux Mundi* were, as Dr. Ramsey observes, "men of synthesis" in whom were "united the piety and churchmanship of the Tractarians and the critical spirit which had found clumsy expression a few decades earlier in *Essays and Reviews.*" And, as he also says, "if at the first sight the essayists had seemed to be rebels, it was not long before they became the dominant influence in Anglican divinity." The Tractarians, 50 years earlier, had been rebels in their doctrine of church and sacraments (and in the churchmanship that was appropriate to that doctrine). *Lux Mundi* marked a further rebellion, involving the adjustment of Anglo-Catholicism to current fashions in science and criticism. This had the effect of making Anglo-Catholic theology "respectable," which in turn helps to explain its advance during the period under review.

But in saying this we do not wish to leave out of account the advantage it enjoyed in its possession of men of strong intellect and personality—Charles Gore, the leading mind not only behind and in *Lux Mundi* but throughout nearly the whole of the succeeding half-century; Henry Scott Holland, a zealot of genius; William Temple, a great Archbishop of Canterbury, held in universal admiration and affection; and other men of ability and determination.

The scene chosen by Dr. Ramsey—Gore's intellectual successor in our generation—is graphically and graciously portrayed. As usual, the Archbishop's own learning is not obtruded, but it is the foundation on which this most readable work is constructed. He affirms that during the era he has surveyed "there was for all typical Anglicans, not least those of the Anglo-Catholic school, no hesitancy on the cardinal convictions of the Reformation: that works cannot earn salvation, that salvation is by grace alone received through faith, that nothing can add to the sole mediatorship of the Cross of Christ, that Holy Scripture is the supreme authority in doctrine." But, impressive though this affirmation appears to be, those who read it must not be misled into thinking that a state of harmony concerning the great Reformation principles of faith and churchmanship existed in the Church of England during this period, or exists now. Differences of



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interpretation are so marked that there appears to be a yawning, and in some respects unbridgeable, gulf between the sacramental doctrine and churchmanship of evangelicals on the one hand and Anglo-Catholics on the other. Nevertheless, it is gratifying to find the Archbishop of York drawing attention to these "cardinal convictions of the Reformation," and it is earnestly to be hoped that they will become typical in depth of Anglicanism during the years that lie ahead—years that promise to be of crucial significance for the future of the Church. PHILIP EDGCUMBE HUGHES

BARTH'S DOGMATICS

Church Dogmatics, Vol. III: The Doctrine of Creation (Part I), by Karl Barth (T. & T. Clark, 1959, 428 pp., 45s.), is reviewed by James I. Packer, Senior Tutor of Tyndale Hall, Bristol.

Whether or not Karl Barth's systematic theology is the best of modern times, it is certainly the biggest and the most stimulating. To debate with him point by point as one reads him is a theological education in itself. The volume has the same massive proportions, richness of matter and power to fertilize thought as its predecessors. It is the first of three on the doctrine of creation, and contains only a single chapter divided into three parts.

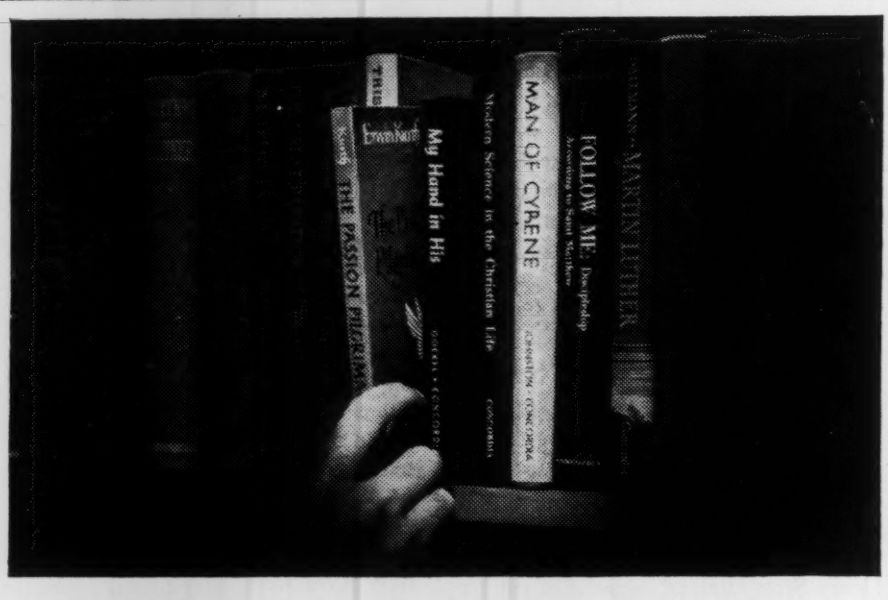
The first part seeks to mark off the Christian doctrine of creation as something different from a hypothesis of science or a postulate of philosophy. To start with, says Barth, this doctrine stands as an answer to the question not of the reality of God but of the real existence of the world. Furthermore, it is only known and understood as an element in faith's knowledge of the grace of God in Christ. It was, of course, to be expected that Barth would insist on this, since the ruling principle of his entire theology is that the reference-point of all statements that are truly theological and theologically true is the historic revelation given in Christ. Here he maintains that creation and redemption are two successive stages of a single work of grace, the former looking on to and deriving its meaning from the latter.

The second part of the chapter works out this thought by an elaborate exegesis of the double creation narrative in Genesis 1 and 2, where the link between creation and redemption is, to Barth's mind, unambiguously forged. These two chapters, he maintains, are not *myth*, for myth, being in its nature not a window disclosing specific events of the past but a mirror reflecting general truths about the present, cannot be properly historical. Barth prefers to call these narratives *saga* (Sage, 'tale'), since their substance is historical, though the manner of telling them is poetic and imaginative. Barth's exegesis of them in the light of his view of the covenant of grace is not always free from the suspicion of being imposition as well as exposition, but it is thorough (nearly 250 pages) and enriching.

Finally, the third part stresses that the created order which God has made and approved must have the full approval of God's children too. On this point Barth appends brilliant discussions showing how near he is to Leibnitz and how far from Marcion and Schopenhauer.

The whole book is marvelously integrated. Reading it, one sees why von Balthasar speaks of Barth's *beautiful* theology.

The chief problems with which the book confronts us spring directly from Barth's conception of the Christocentricity of Scripture. It is methodologically unbiblical, Barth holds, to interpret the fact of Christ in terms of the doctrine



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of creation and the fall; rather, the relation must be reversed and creation itself interpreted in terms of God's purpose in Christ. This inverting of the method followed by all Protestant dogmatics hitherto leads to some controversial pieces of exposition. Thus, the New Testament teaching that all things were made in and through the Son is held to mean not that the Word was active as Creator when the world began but that when God created he had in view, and was prompted by, his already formed purpose to glorify Jesus Christ as the incarnate Mediator. Similarly, the statement that God approved what he had made as 'very good' has, according to Barth, nothing to do with an original excellence now marred by sin, but due to be restored through Christ; all it means is that the created order, such as it was, was perfectly adapted for the fulfilment of the plan of grace. The 'goodness' of creation is thus as much a fact now as ever it was; indeed, it is precisely because God has thus approved it as a means to this end that this present world must be judged the best possible. In all this Barth seems to be saying that God created simply in order to redeem; which supralapsarianism, thus expressed, would seem to rob the fall of its biblical significance.

Barth sets before us other novelties too, for example, that the image of God in Genesis 1:26 ff. is entirely a matter of the 'togetherness' of male and female, and that the chaos of Genesis 1:2 was never an actuality but merely a banished and rejected possibility. These suggestions do not immediately convince, but Barth's arguments for them deserve at least respectful attention.

The volume will repay those who invest time in studying it. You do not have to agree with Barth to profit from him.

JAMES I. PACKER

WORD STUDIES

The First Epistle of Paul to the Corinthians, by Leon Morris (Eerdmans, 1958, 249 pp., $3), is reviewed by Burton L. Goddard, Dean at Gordon Divinity School.

It is not surprising that an Australian Anglican should have the gift of presenting an exegetical work in a style succinct and incisive. Dr. Morris gets to the point and deals clearly in few words with major problems. In short, he weaves into the fabric of his exegesis an amazing number of capsule-like word studies, and in so doing writes at his best. Not only does he draw upon his own knowledge of Greek words and their usage, but he refers repeatedly to such mines of information as the Arndt and Gingrich *Greek-English Lexicon,* Deissmann's *Light from the Ancient East,* and *The Vocabulary of the Greek New Testament,* by Moulton and Milligan.

Another Tyndale commentary, this is designed particularly for one who has a working knowledge of Greek, although readers who are strangers to the original language will understand most of the text. Much of the material dealt with in Paul's letter is admittedly difficult, and it is not easy to come up with unquestioned interpretations. Dr. Morris is well aware of this and refuses to dogmatize where the evidence is not convincing. However, he frequently acquaints his readers with various suggestions as to interpretation and offers his tentative judgment as to the preferred exegesis.

A main thesis of the work is the idea that much of the letter was written to answer questions posed by the Corinthians in a letter they had directed to Paul, and that other material is due to Paul's reception of private information concerning problems in the Church at Corinth.

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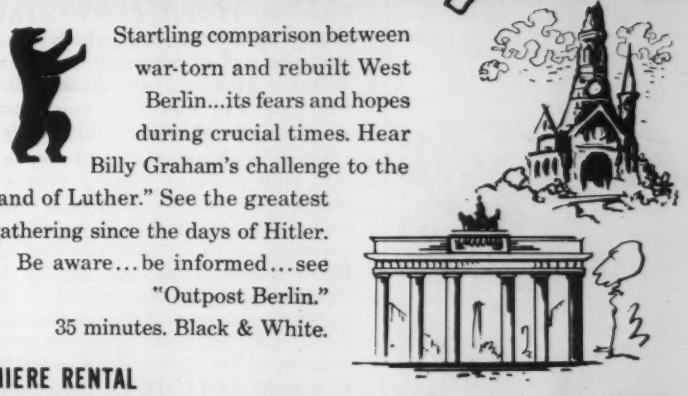

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Although Morris does not employ the analogy, the same difficulty is present as in a situation in which the interpreter tries to make an adequate analysis even though he hears but one end of a telephone conversation—the receiving end.

Despite the fact that the book has little to say of the relevance of the Pauline material to modern problems, Morris, by implication at least, holds before us the importance of observing the many checks and balances which Paul dwells upon in his treatment of the doctrine of Christian liberty. He bypasses the problem of whether the *charismata* continued after apostolic times. No attempt is made to relate the "castaway" passage to the doctrine of eternal security; in fact, more searching exegesis could well have been made of this difficult section. In one of the few places in which judgment is made by way of application to the Church today, the reviewer feels that Dr. Morris concedes too much in his reference to the Corinthian Church's responsibility to expel the man guilty of incest that "The application of all this to the modern scene is not easy. Our different circumstances must be taken into account" (p. 93).

The author has no hobbies to ride. It is evident that he understands Paul's teaching to coincide with historic orthodox Christian theology. Reflected repeatedly are such concepts as the integrity of Scripture, the Trinity, the sovereignty of God, the substitutionary atonement of Christ, and the bodily resurrection of our Lord.

So clearly is the book outlined, both in the introduction and in the body of the text, that the reader constantly has in mind the overall perspective and sees each part in relation to the whole.

The book communicates in clear fashion the general teachings of First Corinthians, together with lively verse-by-verse comments. The limits of the Tyndale Commentary style, rule out involved technical discussion of the Greek text and the discussion of major problems raised by the Epistle.

BURTON L. GODDARD

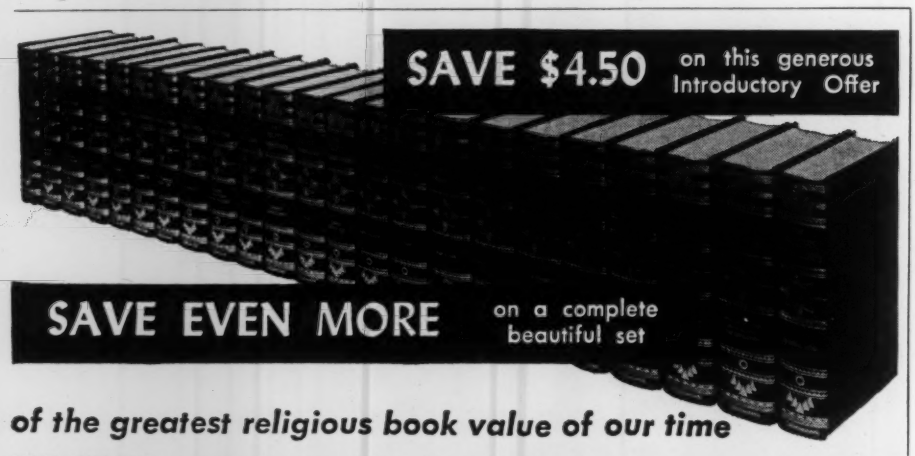
RELEVANCE OF REFORMERS

Protestant Catholicity, by Gordon Rupp (Epworth, 1960, 56 pp., 6s.), is reviewed by Gervase E. Duffield, Secretary to the Tyndale Fellowship for Biblical Research, Cambridge.

Here are two essays whose importance easily exceeds their size. The 1959 Cadoux lecture is an admirable survey of the current position in Reformation studies. Professor Rupp of Manchester criticizes those historians who refuse to take the religious issues in the sixteenth century seriously, and rejects their view that religion is always controlled by politics, sociology, economics, or the like. Nor will he accept the trite Romanist generalizations from E. L. Mascall or Louis Bouyer. Forthright writing such as this is long overdue, but it comes with added power from the pen of so noted a scholar.

He advances two modest propositions: that Reformation studies have an importance in themselves and are acquiring a new perspective, and that they are relevant today, especially to questions of Church unity. An invaluable summary follows of recent work on Calvin, Luther, Zwingli, Bucer, and the Anabaptists. As we might expect from a Methodist historian, the Calvin section is the least satisfactory; there are scholars other than Barthians working in this field. Perhaps also Professor Rupp is not critical enough of recent Anabaptist studies, but despite these criticisms the reviewer knows no better brief introductory outline to Reformation studies.

GERVASE E. DUFFIELD



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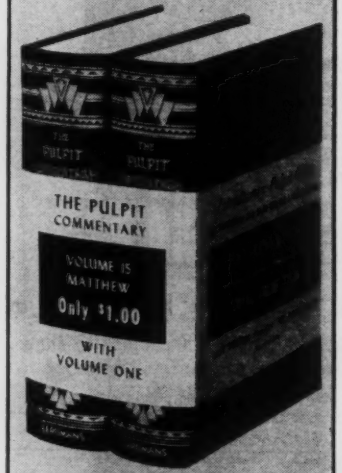

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INDIVIDUAL REFORMATION

The Idea of Reform, by Gerhart B. Ladner (Harvard University Press, 1959, 553 pp., $10), is reviewed by Earle E. Cairns, Chairman, History and Political Science Department, Wheaton College (Illinois).

This is not a book about social reform. Neither is reform linked with the Greek deterministic cosmological eternal recurrence or world-year or world-week with its Golden Age, nor the vitalistic spontaneous renewal of growth of the Renaissance with its roots in the classical past, nor the ideal of millenarian renewal to absolute perfection. Instead reform is linked with freedom and intention (p. 35) and is the *re-forming* of the individual into the image-likeness of Christ subsequent to conversion (pp. 3, 34, 62). Such reform is both personal and communal.

The author in Part II traces the idea of reform from Jewish roots to Augustine. Paul is pictured as one who links conversion with renovation that brings reform. The Greek Fathers saw reform as the soul's return to Paradise, the deification of man because of the Incarnation and Crucifixion, and the Kingdom of God which Eusebius tended to link with Constantine's earthly empire. The Western Fathers, especially Augustine, were closer to Paul. Reform was linked with Christ's work in both the individual and the godly society of the City of God which was not equated with the Kingdom. Reform which is individual and personal, comes from God (p. 279). The persistence of reform in early Christian liturgy and canon law is demonstrated.

In Part III the idea of reform is related to its communal expression in the celibacy and poverty of the monasteries, Augustine's brotherhood of secular priests living by these ideals, and the *conversi* who held monastic ideals while living in the world. Personal and communal holiness was the aim (p. 423).

The discussion in each discursus adds to the value and understanding of the book. Footnotes averaging about a third of each page testify to the scholarship of the author in the classical, patristic, and modern writings relating to his subject.

Though the author does stress conversion as the beginning of reform, he seems to tie it too much to baptismal regeneration (pp. 32, 50) and give too much place to human effort in his definition of reform (p. 35).

He has done good service in pointing

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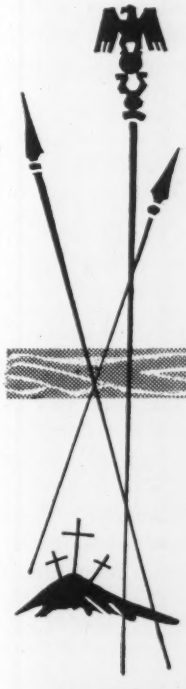

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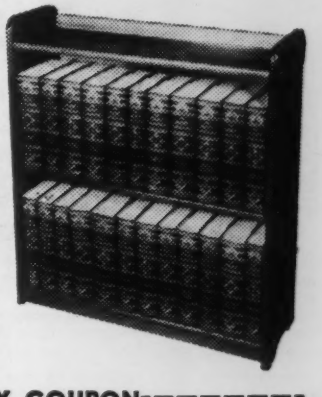

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out the need of Christ being developed in and revealed in Christian persons and communities to have any impact upon the world (p. 283). Out of Christian growth would come social action in the Church and then the world (Gal. 6:10). Reading the book is a rewarding but tough and challenging exercise.

EARLE E. CAIRNS

DIALECTICAL ENCOUNTER

Communism and the Theologians, by Charles C. West (Westminster, 1959, 387 pp., $6), is reviewed by Francis E. Mahaffy, Missionary of the Orthodox Presbyterian Church in Eritrea.

What advice can the Christian give to fellow believers who are under the pressures of a Communist regime? What should their attitude and ours be toward communism and Communists? West seeks the answer to these questions by an evaluation of the views on communism of such theologians as Tillich, Niebuhr, Barth, Brunner, Hromadka, and Gollwitzer.

Dr. West criticizes Hromadka's naïveté in giving an unqualified "yes" to communism. He enters into a discussion of the philosophy of Tillich and his religious socialism, but feels, however, that he is guilty of molding Marx to fit his own philosophical system. He criticizes Niebuhr for his satisfaction with the New Deal type of social changes, for failing to grasp the radical nature of the revolution taking place in the world, and for failing to provide the basis for a personal Christian approach to the Communist.

Karl Barth, in his judgment, has provided Christendom with the clearest and best theological approach to communism. His Christology is set forth as providing the frame work for an encounter with communism and Communists. By his Christology, however, he means something very different from the historical Christian view of Christ as God incarnate, whose acts in history are of redemptive significance for the believer. Christ is presented as a pointer to superhistory, to the act of God for man which is irrational and can never be subjected to a system of doctrine.

West wonders if Barth's emphasis on grace and election does not lead to an unrealistic view of sin, and to indifference to the relative distinctions of good and evil in politics. He criticizes Barth for failing adequately to apply his own theology to practical situations. Yet he contends that Barth has done more than any other theologian to make a Christian approach to communism possible.

The book gives an accurate outline of the views of prominent theologians in regard to communism. However, it claims to be the study of an encounter and one may well ask the question if and how these theologians encounter communism. The dialectical theologians, like Marx, reject the notion of absolute

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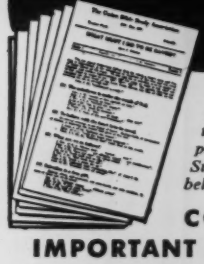

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truth, an absolute standard of morals, in fact, any rational system. One thing they all insist upon is that there is no ideological Christian answer to communism. In his introduction West says, ". . . we have already assumed one conviction which Communism and the Christian faith hold in common: that the true, the good, and the real are to be sought in no realm of ideas, in no system of doctrine or philosophy, in no order of society or culture, but in the living relation of concrete human beings" (p. 17). West sums up the Christian encounter with the Communist when he says, "But we must act as men who have no true philosophy to set against the false one, no right morality to judge the wrong one, no solving system of social order for the world. Behind the forces which have built up Communism we perceive the judgment of God on all systems of thought and life which are ours" (pp. 385-6).

The Christian answer, according to these theologians, consists not in a rejection of the basic principles of communism but in acceptance of it in a slightly modified form and in being even more revolutionary than the Communists in opposing the bourgeous social order in the interests of the proletariat. It consists in resisting the total allegiance required by communism, in opposing the Communists' distortion of the Marxian ideology seen in their abuses of the proletariat and brutality, and in giving personal help to individual Communists.

Pervading the thinking of these men are a number of invalid assumptions. First, there is the assumption of a basic class conflict. Secondly, dialectical irrationalism is assumed as a truth which cannot be systematized but which consists purely in a type of activistic dialectical encounter. Thirdly, these men hold that there is no final authoritative revelation of the will of God to man in the Bible. There is no binding moral law, truth and justice are relative and changing concepts; therefore, there can be no absolute "no" to communism, but only a qualified "no" to certain aspects of Communistic practice and demands. Finally they assume that the welfare of all can best be served by state planning. This approach leads West to conclude that only interventionism with foreign aid, the welfare state, and a planned economy can provide a bulwark against complete communism.

We may well question the possibility of a significent encounter between such dialectical theologians and dialectical materialism.

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